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SOCIAL ORGANIZATION IN PARISHES

BY

REV. EDWARD F. GARESCHÉ, S.J.

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PREFACE

THERE is an increasing conviction on the part of both Pastors and people of the need of new methods in Parish Organization to meet the needs of the time. Nevertheless, these methods must not be a violent innovation, nor a sudden departure from established and traditional ways of Catholic action, but should be a quiet and logical development of approved methods and of established institutions. With these things in mind, the author of the present volume has been endeavoring during the last half decade to assist the directors of sodalities in parishes and institutions to utilize their existing societies to meet the various needs of Catholic action. The suggestions and plans contained in this book are the result of these endeavors.

While a great number of methods and ideas are presented in these pages, it is of course intended that each reader will make a judicious selection of those that are best suited to his own circumstances, or to the conditions of the

organization of which he may have charge. The volume is intended to be useful as well to individuals who wish to learn what good works they can personally accomplish, as to the directors and officers of Sodalities and other societies. It has been thought well, therefore, to go into some detail and to offer an abundance of material, leaving to each one to take what is useful and helpful and to disregard what does not seem presently suitable to his needs.

Though the society called the Sodality has been taken herein for a standard of organization in parishes, schools and institutions, as being the most universal in its distribution and the most general in its membership, the thoughtful reader will be able easily to apply the suggestions made, to the work of almost any Catholic society. The lists of activities and the departments of work outlined are those which have seemed most timely and have proven most successful in actual practice. In general, an effort has been made to sum up in this book the experiences of many parishes and the fruits of the failures and successes of many workers for Catholic organization.

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SOCIAL ORGANIZATION IN PARISHES

CHAPTER I

ORGANIZING THE PARISH

THE DIFFERING CONDITIONS

IT is scarcely possible to lay down one plan of organization which will fit in with the needs of every parish. There is an immense diversity in parish conditions which makes it necessary to modify any general plan to meet local needs. Thus, in a small parish which has just lately been begun it is quite impossible to take up the various activities which are advisable in a large, well-established parish of long standing. Hence the suggestions given herein must be adapted to the local conditions of each parish which it is desired to organize. Consider carefully the local conditions. Read attentively the suggestions given and then judge which of them will be acceptable and practical under the special circumstances. These same

remarks will apply to organization work in schools and in institutions.

THE CHOICE OF GOOD WORKS

It is well to take up at the start only those things which have a sound probability of success. Hence, in a young parish the first work of the Sodality should be of a sort calculated to build up the parish itself. Where the parish is of long standing and well-established, activities for sociability and friendliness, the help of young people and the aid of the poor will be popular. By keeping in mind the principle that the faithful are likely to persevere longest in works which appeal most to their natural inclinations and to which they receive most encouragement from their pastor, and that the pastor is likely most to encourage works in which he is most interested, one will be greatly aided in making a prudent selection of activities to begin with.

THE KEY MAN

It is of very great importance, too, to see to it that for every activity begun there are several competent, active people who have the time, capacity and willingness to organize and keep up the work and who can be depended on

to do so. It is a general principle of organization that some individual, sometimes called the "key man," is the prime mover of the whole organization and is the chief source of its energy and success. It is of great importance, in beginning Sodality organization, to discover and develop and inspire these "key men." They are the dynamos that are to keep the society charged with energy.

THE CONSTANT EFFORT

One should never think that it will be enough merely to start a Sodality and then to trust it to its own devices. Like any other form of organization, the Sodality requires to be looked after constantly, encouraged, stimulated, given new work to relieve the monotony of the meetings and good instructions to keep up the zeal of the Sodalists. All its members should be made to feel the continual interest and expectation of the pastor or director and his devotion to its welfare. It is a very efficient means to a very desirable end. But no one must think that it is a labor-sparing contrivance or a means of avoiding work. One may only claim for Sodality organization that it is a singularly efficient means of getting the maximum of fruit and profit out of one's labors for souls.

IN ONE'S OWN HANDS

The methods of Sodality organization are very flexible and adaptable. One may easily change, modify, or discard any feature herein suggested which does not prove after a thorough trial to be practical in one's own circumstances or to be manageable in one's own hands. Every one is not gifted with the same degree and kind of organizing talent. It is very seldom that one pastor can take over in its entirety and with all its details a plan of management which another pastor has found very successful. Not only local conditions, but differences of temperament and gifts on the part of the pastor himself must determine the most successful form of organization in any particular instance.

APPLYING FOR AFFILIATION

The first step toward organizing a Sodality is usually to secure the approval of the Bishop who is Ordinary of the place. Blanks can be obtained from THE QUEEN'S WORK for this purpose. These blanks are to be filled out and the Bishop's signature secured. When the Bishop signs them the Sodality is in existence or, to use the technical term, is erected. The

next step is to secure affiliation with the Head Sodality at Rome. To do this, the filled-in and signed blank should be sent to the Reverend Father Provincial of the Province of the Society of Jesus in which the Sodality is located or, for the Missouri Province, to THE QUEEN'S WORK, with the request that a diploma be obtained of affiliation with the Head Sodality at Rome. A dollar or two may be enclosed for postage, etc., but this is not required, and there is no fee for affiliation. This affiliation merely gives the right to the indulgences and privileges of the Head Sodality to all who are duly received into the Sodality which has been affiliated. A more detailed account of the method of applying for erection and affiliation will be found under the heading, "Applying for Erection," etc.

THE ORDER OF PROCEDURE

The Sodality work may be organized and the applications for membership received either before or after the erection or affiliation. A Sodality may be erected and affiliated before any members are enrolled. The Sodality is in existence as soon as the Bishop approves and erects it, and so this Sodality may proceed to organize fully, putting all its activities into

shape even before the diploma from Rome arrives. Therefore the work of detailed organization which we are about to describe may be done at any time either before or after the erection and affiliation. The usual and better mode of procedure, however, is first to obtain the approval of the Bishop, apply to Rome for a diploma, and so be ready to receive the Sodalists into a society fully established and endowed with all the indulgences and privileges.

When a Sodality is first established or when a large number of new applicants for membership are received, it is better to admit the prospective members at first into the grade of candidates and keep them in this grade for three months or longer, until they have given proof of their sincerity and determination to live up to the ideals and rules of the Sodality. They may then be admitted to full membership. In the meantime the custom should be at once established and announced, that all, even the candidates, receive all the indulgences and privileges of Sodalists.

PRELIMINARY STUDIES

The pastor or members of the parish who contemplate organizing a Sodality should first make a careful study of the local conditions

and map out a practical plan. The Sodality is one of the most flexible of organizations, and can be indefinitely varied in its activities so as to allow for the circumstances of parish, pastor and people. It is well to prepare a plan large enough and comprehensive enough to arouse interest and enlist coöperation. On the other hand it is best, too, to single out at the start the most needed and popular activities for emphasis, and not to put forward the whole plan at the very beginning, for fear of confusing the people and discouraging them by demanding too much at the start.

These preliminary studies of conditions in the parish, of local needs and opportunities, and of the persons who can be relied on to carry out the good works proposed, will suggest and define the lines on which the particular work will be directed in this especial parish. In case of doubt it is better to lean toward a few much-needed and popular activities, which can be speedily organized and made a success. Then when these have gotten well under way, others can be more readily added.

BEGINNING THE ORGANIZATION

The minimum required in the way of actual work at the start, will depend on circumstances.

Where both pastor and people are ready and eager to take up the work, and where conditions are such as promise rather easy success, then it is possible in a day or two to make a good beginning and set the Sodality going toward effective work. The points to be secured are, first of all, a clear and appealing explanation of the Sodality ideal and methods, with definite and practical direction for the particular works to be at once undertaken. Second, the director and officers of the Sodality are to be informed about their duties and the requirements of the rules, and made to understand the importance of keeping up orderly zeal and persevering interest. Third, the individuals whom we have called the "key men," the active workers who are to carry the burden of keeping up and systematizing the efforts along chosen lines, must be similarly informed and stirred up to do their part with persistent industry. To accomplish this will obviously take a longer or shorter time, according to local circumstances and the degree of previous preparation.

PREPARATION

The more previous preparation is made for the organization work the better. Leaflets should be sent to the promoters of the move-

ment telling them of the general plan of organization and enumerating the good works to be chosen from. They should be encouraged to begin at once to select the most practical activities, both spiritual and material, to decide what individuals are best fitted to lead in them, and to get as far forward as possible in interesting volunteers and in securing promises of coöperation. This latter has to be done, of course, by individual talks with the persons selected as likely leaders.

For several Sundays before the day selected for a start, talks should be given at all the Masses, announcing the coming event and encouraging and exhorting all to take their part in making it a success. The more previous interest and expectation the better, and whatever information can be imparted beforehand is so much more accomplished against the actual time of organization. Some persons require to be told the same thing a number of times before they quite assimilate what is meant. Hence, these repetitions and emphasizings beforehand help effectively the actual start.

SEVERAL WAYS OF ORGANIZING

Supposing this preliminary work to have been well done, the organizing itself may be

undertaken in several ways. The best of these is, of course, a mission or retreat which is expressly designed and intended to culminate in Sodality organization. The exercises must, however, be highly specialized for the specific end in view. Thus, if a mission is given, the usual mission exercises and mission sermons must be adapted so as to culminate in the organization of the Sodality. During the first few days of the mission this objective will not be so prominent, but during the last three days, when the zeal and fervor of the people are thoroughly aroused, there should be a systematic and careful explanation of the spiritual and the material side of Sodality organization, and the good resolves which are to be the fruit of the mission should be directed toward the threefold aim of the Sodality: personal holiness, the help of the neighbor, and the defense and spread of our holy Faith in honor of the Blessed Virgin.

A RETREAT OR MISSION

Where a retreat is chosen as the means of preparing for Sodality organization, the whole retreat should be built up with the Sodality as its objective. The conferences, while beginning on the usual lines of the retreat, should be

made to turn toward the ideals and practices of the Sodalist. Examples, specific recommendations, suggested resolutions, all should lean toward the Sodality and be colored with devotion to the Blessed Mother, expressing itself in a practical and active zeal for personal sanctification, the help of the neighbor and the defense and spread of the Faith.

THE LASTING FRUIT

The conferences of the retreat should take up the explanation of the rules of the Sodality, particularly the first rule, which explains its whole purpose and which may be made the subject of more than one exhortation to develop the ideals which it proposes,—a filial piety toward the Blessed Virgin expressing itself in exemplary Catholicity, which will comprise the threefold zeal just mentioned. These specific and practical aims will be found to contribute greatly to the interest and lasting profit of the retreat or mission. It is often complained of by those who give and those who attend such exercises that their results, though precious and most perceptible, vanish too soon and are lost in the wear and distraction of everyday life. By making the retreat or mission culminate in the establishment or in the reorganization of a

Sodality with its various and appealing works of spiritual and corporal mercy, and with its activities for self, the neighbor, and the Church, the mission or retreat may be given an outward and lasting fruit which will preserve much longer in the souls of the people, the holy impressions and good resolves which were the result of their spiritual exertions.

Of course, the subject of Sodality organization should not be forced too soon upon the attention of the faithful, nor dragged in indiscreetly from the beginning. The idea of the personal consecration of the Sodalist and the work of the Sodality may be made to develop naturally and interestingly from the basic ideas presented during the retreat, for the Sodality is, after all, an epitome of personal goodness and zeal for the help of others, and its ideals and methods merely systematize and make concrete the Christian life of to-day with its devotions and apostolates. Such a mission or retreat will have filled the devout members of the congregation with interest in the Sodality, and with a wish to join and persevere therein. Extraordinary efforts should be made to garner in this harvest. Meanwhile, all the usual methods which make for the success of a retreat or mission should be used to the utmost, so that

all the regular fruits to be expected may be reaped from the exercises by all, while at the same time those who are especially fitted to be leaders in Sodality work may be inspired and instructed, as much as they need, to succeed and persevere.

PLANS FOR MEMBERSHIP CAMPAIGN

In the meantime, and even before the beginning of the mission or retreat, an energetic campaign should have been carried on for members. This can be done in various ways. (1) The parish may be divided into districts, each district put in charge of a captain and men and women assistants, and names taken by a house-to-house canvass for candidates for Sodality membership. All who wish may enroll their names as candidates, as those who are disqualified for Sodality membership will be discovered and eliminated before the candidates are received into full membership. (2) Another way is to estimate how many persons there are in the parish who should belong to the Sodality, and appoint one canvasser or promoter for every ten or fifteen prospective members. Each promoter will then be asked to enroll fifteen names for the list of candidates during the course of the campaign. These promoters

may then be made consultors of the Sodality, and may remain in charge of the band which they have enlisted, getting new members to take the place of any candidates who fall away. (3) Another plan is to have secretaries at the doors of the church after services, provided with a record book for receiving the names of candidates. A combination of these methods, or any others that promise success, may be used, the main point being to secure beforehand the signed applications of as many promising candidates as possible. The names, addresses and telephone numbers should be carefully recorded together with a notation of the class to which the individual belongs, e.g. Young Men, Married Men, Young Women, or Married Women, etc. In this way the framework of the Sodalities is built up beforehand, and it only remains to amplify or trim off as occasion requires. It is much better not to leave everything until the last moment, but to attend to all the details which can be managed beforehand, and to prepare the minds of the faithful as far as possible to assimilate rapidly and to retain faithfully the explanations given. Whatever can thus be done in advance is so much gained toward success. In fact, it is a greater guarantee of the Sodality's stability.

AS CANDIDATES ONLY

At the same time, it should be kept in mind that none should be received into full membership in the Sodality until they have shown their fitness and worthiness to be members. All promising applicants may, however, be admitted as candidates, and after a probation of three months those who have shown their fitness will be taken into full membership. In the first drive for members, every one who applies may be thus enrolled as a candidate.

Although it is desirable to get as many likely candidates as possible, still it must be kept in mind that mere numerical strength is never to be made the test of success in Sodality organization. Better to have a small, zealous, and active group of Sodalists who persevere in trying to carry out the Sodality ideals and purposes, than a large, unorganized, and passive membership. The purpose of the campaign should be to get in all the likely material, and then carefully to eliminate those who show no real intention of living up to the Sodality rules. This subsequent pruning is unpleasant and sometimes painful, but it makes the Sodality wax green and bear good fruit.

Where a retreat or mission is held to establish

or reorganize the Sodality, the last exercise will be a meeting or series of meetings to organize the Sodality. When it has not been possible to have a mission or a retreat, the director of the Sodality will do well to persuade some well-informed priest familiar with this work, or the director of some well-organized and flourishing Sodality in the neighborhood, to come and explain the Sodality and its work and to lead in the organization. In case the pastor, or his assistant, is to do the organizing himself, he should at least make a very careful preparation by studying the suggestions contained in this manual, looking over the bound volumes of THE QUEEN'S WORK, and in particular, reading the accounts of flourishing Sodalities contained therein, familiarizing himself as far as possible with all the outlines of the work. He will thus be able to speak from personal enthusiasm and knowledge, and be able to communicate to the prospective Sodalists definite suggestions and practical encouragement.

THE ORGANIZATION CONFERENCES

Whether or no a retreat or mission precedes, the organization day should be assigned some time beforehand and, as has been said, announcements should be made and brief talks

given for some Sundays previous. Sunday is usually the most convenient day for the actual work of organization, and the priest who is to do the organizing should speak at all the Masses, very cordially and insistently inviting all the members of the parish who are eligible and who wish to consecrate themselves to the Blessed Virgin and share in the benefits of the Sodality, to come to the organization meeting.

In these talks he may also briefly treat of the nature and purposes of the Sodality as explained in the first rule of the Rules of 1910; he may speak of the Sodality indulgences and privileges, and may emphasize the threefold work of the Sodalists in honor of the Blessed Virgin. He should dwell on the requirements for a good Sodalist, that exemplary Catholicity which will show itself in the threefold activity of greater personal holiness, of zeal for the spiritual and corporal works of mercy, and of effort for the spread and defense of the Church. These talks will necessarily be brief, but should be very animated and interesting, because they have as their chief purpose to arouse interest in the Sodality, to give an appreciation of the benefits of membership, and to stir up the hearers to resolve to attend the meeting and enroll their names as Sodalists.

A TYPICAL DISCOURSE

A typical outline for such a talk is as follows: Introduction; Your pastor has decided to secure for this parish the great spiritual benefits of the Sodality (or, to renew in the parish the great spiritual blessings which the Sodality can impart). This means, for every one who will seize the opportunity, new help to sanctify and save his own soul, and greater chances to practice the spiritual and corporal works of mercy and to take part in spreading and defending the Faith.

What then is the Sodality of the Blessed Virgin? Its end and nature are given in the very first rule of the edition of 1910. The speaker may then read and comment on each passage of this rule. It declares that the Sodality is a *religious body*. Therefore, in joining it, one becomes affiliated to a society established by the Church, and gains a right to the privileges and indulgences conferred on its members. St. Francis de Sales said that the Sodality is a sort of religious order for the laity. The *purpose* of this society is to foster an ardent devotion, reverence, and filial love toward the Blessed Virgin Mary. Here one may dwell on the meaning of the phrase "filial love."

It connotes imitation of the virtues of our Heavenly Mother, i. e., personal holiness, and zeal in her service—the spiritual and corporal works of mercy. Through this devotion the Sodality seeks to make its members *good Catholics,* and here one may emphasize that in entering the Sodality the new member should endeavor to be more exemplary in conduct, a better Catholic than before, sincerely bent on sanctifying himself in his state of life, and zealous, as far as his state permits, to sanctify and save his neighbor, and to spread and defend the Faith. This threefold activity—of personal holiness, the help of the neighbor and the spread and defense of the Faith—sums up the efforts of the Sodalists in honor of the Blessed Virgin.

THE ADVANTAGES OF MEMBERSHIP

If time allows, the speaker may go on to dwell upon some of the advantages of membership in the Sodality. Our Holy Father Benedict XV, speaking to the Sodalists at Rome on the occasion of the fortieth anniversary of his own admission into the Sodality while he was a student at the Collegio Copranica at Rome, declared that he had been informed that there are now in the world some forty thousand So-

dalities with a total membership of about seven million. The Holy Father urged all who could do so to join this blessed society, emphasizing the fact that the Sodality is for every age, for both sexes, and for all classes of persons, for men as well as women, for the learned and simple, the rich and poor, the influential and the lowly. The Holy Father emphasized the great good which comes from well-organized and fervent Sodalities, saying that if all the Sodalists of the world realized their holy opportunity to work for the neighbor and the Church in honor of the Blessed Virgin, the Sodality would become an anchor of salvation for the entire earth. He urged that all good Catholics should join the Sodality, and being entered in, should work for their neighbor and the Church according to Sodality traditions, declaring that those only are worthy the name of Sodalists, who, besides attending to their own personal sanctification, also perform corporal and spiritual works of mercy according as the needs of their parish require and as their pastor directs them.

THE LEAFLET, "BE A SODALIST"

Leaflets may be distributed and briefly explained, which enumerate the advantages of be-

ing a Sodalist and tell of the Sodality indulgences. The leaflet, "Be a Sodalist," which can be obtained from THE QUEEN'S WORK, gives the following advantages of Sodality membership:

(1) An intimate union with seven million Sodalists throughout the world, including a vast number of the hierarchy, clergy, and religious, and the best and holiest among the laity, men as well as women.

(2) The opportunity to gain the rich and numerous indulgences of the Sodality, including over 100 plenary indulgences yearly, besides very many partial, and other plenary indulgences.

(3) The prayers of Sodalists in heaven, who must now number many millions.

(4) The wise guidance of the Director, and the good example of fellow Sodalists.

(5) The benefit of attendance at meetings and instructions, and the opportunity to take part in the many good works of the Sodality.

(6) The chance to help and influence others for good, by becoming an exemplary Sodalist.

(7) The special protection of the Blessed Virgin Mary, to whom all Sodalists, in a particular way, consecrate themselves.

(8) The protection from temptation, and the encouragement to well-doing, which come

from the thought that one is enrolled in the Sodality, that is to say, in the close and intimate family of the Mother of God.

(9) The grace of perseverance, which those may hope for who are specially devoted to the Blessed Virgin.

(10) Many special graces which God will give to Sodalists through the intercession of the Blessed Virgin, their Mother.

(11) Many temporal advantages, such as the benefits of Catholic association; mutual helpfulness; counsel in need; help in hard undertakings; a share in the advantages of the benefit Sections, where these are established; encouragement to Catholic reading, through the library; and sociability and good company, through social meetings and entertainments.

(12) After death, prayers and Masses offered by the Sodality for its departed members.

(13) The benefit of a plenary indulgence on the occasion of every Mass said for the repose of one's soul.

(14) "Generally speaking," says St. Alphonsus, "we find more sins in one who does not belong to the Sodality, than in twenty who are members of it."

(15) Hence we say of Sodalists what St.

Bernard says of members of religious orders. In comparison with others:—they lead a purer life; they fall into sin less often; if they fall, they fall less seriously; they rise again more easily; they are more cautious; they enjoy more tranquil rest; they have more grace and more of the favor of Heaven; they more easily make satisfaction for their sins and avoid purgatory; they die with more confidence and resignation; they obtain a more glorious crown in heaven.

The talk should conclude with a stirring and effective invitation to attend the organization meeting in the afternoon or in the evening, learn more of the details of this Sodality work, and enroll their names among the candidates for membership.

THE ORGANIZATION MEETING

In the afternoon or evening of the organization Sunday, a meeting or meetings should be held to receive candidates, take the names of volunteers for the various sections, and organize for active work. One or several meetings will be required for this purpose according to the number to be received, the different divisions to be organized, and the work to be undertaken. Where only one division, as the Young Ladies, the Married Women, Young Men or

Married Men, is to be organized, one or two meetings will suffice. Where the whole parish is to be organized a series of meetings may be necessary. The business should be dispatched without unnecessary delay. The time should be laid out beforehand, and an order of proceedings written out so that everything can move briskly.

At these meetings a more detailed and lengthy explanation of the end and nature of the Sodality of Our Lady may be given, the above mentioned points for the morning talk being amplified, and any detail not covered in the morning being brought out, so that the Sodalists may have as full and definite a notion as possible of what they are to do. Some explanation should then be given of the other rules of the Sodality, especially article 6, which enumerates the duties common to all Sodalists, and article 3, which treats of sections and academies. Emphasis should be laid on the truth, that to become a Sodalist means to consecrate one's self for life to the Blessed Virgin,—"Once a Sodalist, always a Sodalist"—and that though the rules of the Sodality are not binding under pain of sin, still every candidate for membership should have the honest purpose of trying to observe the rules, of becoming a more

exemplary Catholic in honor of the Blessed Mother, and of participating in some of the works of the Sodality.

Where practicable, it is better to have all the names and addresses of the candidates already inscribed, and to have them divided into bands of ten or fifteen candidates, each band being in charge of a consultor. Where this has not been feasible, the names and addresses of the candidates may be taken as quickly as possible by officers appointed for that purpose. It is well to see that plenty of paper and pencils are on hand to take down the names of any new applicants. The more thoroughly the work of registration and grouping of the candidates has been done beforehand, the more quickly and efficiently the organization meeting will proceed. It is also a help to have each band of candidates seated together in charge of its respective consultor.

EXPLAINING THE SECTIONS

When the enrollment has been finished, the works to be undertaken by the sections of the Sodality should be announced and explained—material for this explanation may be found under the various headings of this volume dealing with the work of the sections. As has been

said elsewhere, the activities chosen should be suited to the Sodalists, not too many to begin with, lest the workers be discouraged, and yet not too few nor too scanty, in order to excite proper interest and enthusiasm. Due regard should be had to the circumstances and ability of the workers, and as much should be given them to do as they will probably be able to accomplish successfully and within a reasonable time.

The general works recommended for every Sodality are: a section for the aid of the missions; another for the promotion of frequent communion through the crusade of the Knights and Ladies of the Blessed Sacrament; a third for catechetical work; and a fourth for membership and sociability. These sections will be found treated in more detail under the appropriate heading in the division of this book which deals with the sections.

ENROLLING THE VOLUNTEERS

Where possible, it is well to secure beforehand the names of the Sodalists who wish to volunteer for this or that particular activity. A secretary may then be appointed for each section, who will call the roll and also take down the names and addresses of any new vol-

unteers who present themselves. Where the meeting is held in a hall, a part of the hall may be designated for each section to assemble in, and a meeting may then be held of each section, to organize by electing or having appointed the president, treasurer, and any other officer that may be needed for the section. The organizer may then go from one section to another answering questions, giving further explanations, and offering any help that may be needed to get the work of the section under way.

The same procedure can be used when the meeting is held in church, though it is not so convenient to carry on the organization work there, because of the difficulty of making explanations and of carrying on discussions. Still, the Sodalists may be encouraged, even when the meeting is in church, to ask questions and propose difficulties, since the work is holy and not unworthy even of those holy precincts.

A HASTY METHOD OF ORGANIZING

Where preliminary preparation is impossible, and it is expedient for some reason or other to organize the Sodality at once, this may be done at the first meeting, in the following way: First, the members of the congregation may be

asked to divide themselves according to sex and age, the young men coming to the front and right of the church or hall, the young women to the front and left, the married men to the rear and right, and the married women to the rear and left. Secretaries should then be appointed, who will take the names and addresses of all candidates.

ALTERNATIVE PLANS

When this division has been made, the formation of sections will next be announced, to organize the work undertaken. Two courses are possible. Each division may be assigned one work, as for example, the young women may be given work for Catholic literature; the married women, work for the missions; the young men, work for boys; and the married men, the financial aid of the church and school. These activities may, of course, be varied to meet the needs of the parish. It is well at the same time to give each division some spiritual activity, as for example, to the young women, edification and good example; to the married women, cultivating the Catholic home-spirit; to the young men and married men, the activities of the Holy Name. In this case, each division of the Sodality will begin at once with its assigned

activities and add others as the circumstances and needs of the parish suggest. This is a good plan for a small and lately-established parish. For large parishes, the second method now to be explained will be found more practicable.

This second method is to organize several sections in each division of the Sodality, and to assign a place in the church or hall for each section. Thus, if the following sections are chosen to begin with, all those who wish to work for the missions will now be asked to come to the front and right of the church; those who wish to work for membership and sociability to the front and left; those who choose catechetical work to the rear and right; and those who prefer to help Catholic literature to the rear and left. If more sections are to be organized, other locations in the church or hall may be designated, as for instance, the middle right, middle front, middle rear, etc.

When the various volunteers have gathered into groups at the places indicated, secretaries previously appointed for each section in each Sodality will take the names and addresses of those in each section who belong to their Sodality. By announcing the name and Sodality of each secretary or by having each one wear a

small card with the name of his or her Sodality written upon it, the grouping and taking of names will be facilitated. In case only one division is to be organized at a time, as for instance in the case of a retreat for young ladies only, which is to culminate in the formation of a Young Ladies' Sodality, this procedure is comparatively simple. Where it is designed to organize the whole parish in this way, the preliminaries should be still more carefully attended to, competent secretaries chosen for each section, and these secretaries drilled beforehand so that they can help to marshal the Sodalists when they come forward to volunteer.

SELECTING THE OFFICERS

When the names, addresses and telephone numbers of the volunteers have been carefully taken in each section, the next step is to appoint or elect competent officers for each section. These officers are usually a president, secretary, and treasurer, who have the usual duties attached to such offices. In case any dispute arises concerning authority, it is to be settled by the president of the section, and appeal can be had from his decision to the prefect, and then to the director. This will, however, seldom be necessary. The officers of the section,

like those of the Sodality, may either be appointed or elected according to the judgment of the director, assisted by the advice of the Sodalists. Where it is fairly certain that the best individuals will be selected by the Sodalists themselves, the method of election has the advantage of being more spontaneous, and of putting the Sodalists into closer touch with, and submission to, the officers for whose appointment they themselves are responsible. Where there is any serious doubt as to the good result of election, the method of appointing by the director is to be preferred.

A COMMENDABLE WAY OF ELECTING

In some Sodalities an intermediate method has been successfully followed. The director chooses two or three names for each office, and submits them to the Sodalists as his nominees for the position to be filled. The Sodalists then elect from among these nominees the one they think most eligible. This insures that the person appointed shall be at least acceptable to the pastor, and competent in his opinion for the duties of the office. On the other hand, it gives the Sodalists the last word, and makes the person elected, their personal choice for the position in question. Usually this matter of

appointment of officers will not present very serious difficulties, but sometimes circumstances arise, such as the existence of cliques, jealousies, and factions, which make the appointment of officers a matter of uncommon delicacy. In any event, however, the choice of officers is of extreme importance, and every effort must be made to put in authority those individuals who can do most to make the work a practical success both from the spiritual and material viewpoint. They will be the mainsprings of every endeavor of the Sodality and, consequently, they should be well qualified for their offices.

What has been said above applies as well to the appointment of the general officers of the Sodality as to those of the sections. When the Sodality is already in existence and is now being merely reorganized, the question arises whether to retain the former officers or to elect or appoint new ones. When the former officers are competent and have not been in office too long, it may be better to retain them. When, however, they have not made a good record and probably will not be successful in their duties under new conditions, they should by all means be replaced. Positions of trust in the Sodality should be allotted with a view to the interest of the Sodality itself, and it

should never be thought that any one must be continued in office for fear of hurting that person's feelings by retirement. Much less should the mere fact that persons have been in office for a long time, be a reason for continuing them there. On the contrary, a rotation in office is often necessary for the good of the Sodality. Some Sodalities have the practice of electing a new set of officers every year, and where there is enough good material, this plan has great advantages. The length of term of the officers will, however, depend on the decision of the director, guided by the customs of the Sodality and the advice of the Sodalists. A year is the usual term of office.

THE OFFICERS AND THEIR DUTIES

The appointment or election of the general officers of the Sodality may follow at once, after the organization of the sections. These officers, as named in section 18 of the rules of 1910, are as follows: The major officers or council, composed of a prefect, two assistant prefects, a secretary, six or more consultors, an instructor of candidates and a treasurer. "When circumstances render it advisable," the rule goes on, "the director will appoint vice-officers, a vice-secretary, a vice-instructor, a

vice-treasurer, or others entirely new, and can give to the Sodalists who hold these offices the character of major officers."

Besides this Council, minor officers can be appointed, such as sacristans, recorders, librarians and readers, who have duties that are purely executive. More or fewer of these officers can be appointed according to the Sodality's need. A great deal of discretion is given to the director, both in determining the number and character of the officers and the method of their appointment or election, and in fixing the length of their term and the exact scope of their duties. By reading article 4, of the rules of 1910, which has to do with the government of the Sodality, the powers of the director become quite clear. It is understood, of course, that these large powers be always exercised with tact and consideration. This is especially true in regard to the appointment of, and dealings with, the officers.

After the appointment or election of the general officers of the Sodality, opportunity should be given by the organizer for questions from the Sodalists on any point or difficulty which has risen in their minds, concerning any part of these proceedings or of the future workings and activities of the Sodality. As the Sodalists

may be slow in asking questions, it is well to have a few prepared beforehand, to bring up difficulties and ask questions on some points of general interest. These questions and answers may give some others courage to bring out their personal queries, and it is very likely that what any one asks will be of interest and profit to all.

THE INFORMATION MEETING

This information meeting, as it may be called, is better held in a hall than in a church. If time allows, it is more effective to have such a meeting on a different occasion from the organization meeting, both to avoid unduly protracting the organization meeting, and to give the Sodalists an opportunity to think matters over and formulate their questions. Still, where time presses, all this can be done on one occasion. It stands to reason, however, that the more thorough the preparation beforehand, and the more time and effort are given to the work of organization, the larger and more permanent will be the fruit.

SECTION MEETINGS

Where possible, it is well to have a series of brief meetings in which the various sections can

come together for special instructions on the particular activity they are to engage in. This may be managed by setting aside an evening following the organization meeting, when all the volunteers will assemble, or at least as many sections as can be conveniently dealt with at one time. Each section will then group itself around its officers in the part of the hall assigned to it. The organizer will visit each group in turn to give further directions, answer questions, and smooth out difficulties. He will give a brief address before beginning this individual visitation of the groups, instructing all the groups to begin at once the discussion of their work, so as to use the time profitably until he gets to them, and while he is dealing with the other sections. It may be well on this occasion to get each of the presidents of the sections to prepare a short talk, outlining the work proposed, which can be given while the organizer is busy elsewhere.

When this meeting is held in a hall, two or three of the Sodalists may give short prepared talks, and it is always helpful to have the pastor and director of the Sodality say a few brief words on all these various occasions, expressing interest and enthusiasm for the work, and promising active coöperation and encourage-

ment. In fact, the approval and lively aid of the pastor and director are always presupposed in everything that has been said concerning this work of organization. Parish activities rest directly on the priest himself, and though he should give all opportunity and encouragement to his people, allowing them initiative and credit, still they will look to him to be the guiding spirit, and if they see him lose interest or stop trying, their own efforts will soon flag and cease. The organizer will find it quite easy to answer questions and give suggestions, if he keeps in mind the simple principles of organization: Give every one a definite task, not too small to be uninteresting nor too large to be impracticable under the circumstances. Distribute authority and responsibility, and let every officer feel that he or she has a definite work and will have credit for doing it. Be sure to get persons in charge who are competent to direct and who will persevere.

The organizer should also master the suggestions and details given in this manual. A certain amount of latitude has, of course, to be allowed in each place because of varying local conditions. While keeping in mind, therefore, the general traditions and rules of the Sodality, the organizer should try to make his sugges-

tions and directions practical, in view of the conditions in the particular parish. For this purpose, careful consultation should be had with the pastor and with experienced members of the parish. These consultations have the added advantage of acquainting the pastor and director, as well as the leading members of the parish, with the plans, and disposing them to carry out with more energy, what they have taken part in devising.

THE RETURN MEETING

Where circumstances allow, it is sometimes well to announce at the close of the organization meeting, that within a specified time, say four or six months from date, the organizer will return to hold another meeting, at which time he will be pleased to see what progress has been made, and to give further suggestions and encouragement. The anticipation of his return will give the Sodalists something to look forward to, and it will be an incentive to greater industry.

A SUBSEQUENT CANVASS

Even where the preliminary work and the organization work have been very carefully carried out, it will often be found advisable to

have another thorough canvass for members. This may be done by appointing a consultor for each district, apportioning the districts so that they can be easily covered by a few persons in a short time. Each consultor will then secure as many assistants as are useful, and will make a careful house to house canvass, inviting all active and zealous members of the parish to become candidates for membership in the Sodality. This canvass will also have the advantage of making the consultors acquainted with the district in which they live. It is recommended to have each consultor in charge of a band of from ten to fifteen fellow Sodalists, and where possible, this band should be made up of Sodalists who live in the same district as the consultor.

In making this canvass, and in general when securing candidates for the Sodality, it should be kept in mind that it is not the number of names on the roll, but the fervor and activity of the members, which makes a really good Sodality. On the one hand, therefore, it should be the object to reach every single eligible person in the parish and invite him or her to join. But on the other hand, those who are found to be inactive and to become merely nominal members, should be energetically eliminated.

Moreover, those who are evidently unsuited and do not give promise of becoming and remaining fervent Sodalists, should not even be admitted in the first place as candidates. To get all the active and promising members of the parish into the ranks of the candidates, and them only, should be the object of the canvass.

WHERE THE PASTOR HIMSELF ORGANIZES

Where, for one reason or another, the pastor cannot obtain the help of any one else for the organization work, he may utilize the foregoing suggestions to work out a plan for himself. After speaking of the coming organization or reorganization of the Sodality for some Sundays in advance, he will ask the active members of the congregation to assemble at some convenient time and day, as for example, Sunday afternoon, and will explain the nature of Sodality organization, its benefits to the individual and the parish, the conditions and requirements of membership, the duties and responsibilities assumed by the Sodalists, and the privileges and indulgences which membership confers. The outline of the talk above suggested for the organizer will supply him with material for his remarks.

He will then carry out so far as practicable

the other suggestions given for organizing, making allowance for special conditions in his parish, and for the particular works that he has decided to undertake. The preliminary steps of choosing the leaders, appointing secretaries, etc., etc., as described in the foregoing suggestions, will be found helpful and may be adapted to suit the conditions even of small and new parishes. It will thus be seen that the plan of organization of the Sodality, like the Sodality itself, admits of great variety and flexibility and may be successfully managed in a number of ways.

ANOTHER WAY OF BEGINNING

When circumstances make it advisable, the Sodality organization may be begun by calling a preliminary meeting of a small inner circle of more fervent and capable parishioners, explaining to them the purpose and scope of the Sodality as hereinbefore explained, and sending them out to canvass quietly for members. By this method the individual influence of a select body of parishioners is made use of, to interest and enroll the others. Once the membership is formed, the first public meeting and subsequent proceedings may be conducted as suggested in the preceding pages.

A CONCRETE INSTANCE

It may be well by way of illustration to give some actual experiences in the organization of Sodalities or in the revival of semi-obsolete ones. We shall first take the instance of a very large and well-to-do city parish where there were no organizations to speak of. A new pastor was appointed and he wished to put in action at once a great variety of good works, and at the same time keep to the principle of unity, and avoid multiplication and overlapping. He therefore asked that the whole parish be organized on Sodality lines to include the boys and girls in the school, the young men, the young women, the married men, and married women of the parish. A Sunday was given to the work. Sermons were delivered at all the Masses urging the people to respond to the call of their pastor, and take up the much needed work of the parish in honor of the Blessed Virgin. Meetings were announced for the afternoon; first, for the young ladies at half past two; second, for the mothers of the parish at four o'clock; and third, for the young men and married men together at eight o'clock in the evening. Owing to the size of the parish, it was necessary to have these three organization

meetings instead of one. At the meeting of the young ladies, the object and work of the Sodality was explained as suggested in the above paragraphs, and the entire field of possible effort in the parish on the part of young women was outlined, sections being suggested for each one of the activities. Thus there was to be a section for sewing for their own parish church, for poor parishes and missions, remaking of vestments for the missions, and sewing for the poor. A dramatic section was to organize entertainments for the parish and for the poor in institutions; a sociability section to promote Catholic sociability; a mission section, to work for the home and foreign missions; a choral club, for concerts and oratorios; the parish school aid section, to conduct a lunch for the parish school children, aid the Sisters to look out for truants, and help on the backward pupils; a section for Catholic literature, to study and write; a catechetical section, to instruct the Catholic children in the public schools, etc. The pastor then arose and asked all that wished to join the sewing section to move off to a designated set of pews. Mentioning each one of the other sections in order, he indicated the part of the church whither those who wished to volunteer for that activity were to betake them-

CHAPTER III

THE ORGANIZATION OF SECTIONS

WHAT IS A SECTION?

A SECTION in a Sodality is a committee or group of members who form a subordinate organized body which carries on some special work of the Sodality. Just as a legislative body, the Congress of the United States for example, cannot do all its work in the general meeting, but must appoint committees to attend to special departments of activity, so in Sodalities it has been found effective to divide up the activities among Sections or committees of the Sodalists. Each member of the Sodality may then choose whatever activities he wishes to take part in and may volunteer for the Sections devoted to the works in question.

RECOMMENDED IN THE RULES.

TRADITIONAL

Sections are commended in the Common Rules (Art. III, Nos. 12, 13), where, after

declaring that the Sodality must "labor by various means to foster piety in the Sodalists and to lead them to practice works of charity toward their neighbor," the rules proceed to urge the formation of "particular Sections, each with an organization and life of its own, though always subject to the governing authority of the Sodality." This is in accord with the best traditions of the Sodality. From the early times of the Sodality groups of fervent members were employed in all sorts of works of piety and mercy; and, though the name Section is of modern origin, one finds in the records of ancient Sodalities that almost every conceivable good work was undertaken at one time or another by some group of Sodalists, which would in our times be given the name of Section. Again, in Article VI, No. 42, it is said: "It is very desirable that all the Sodalists should take an active part in some one of the Sections, and, where circumstances permit, it will be good to make this of obligation." This is also a crystallization of the traditions of many fervent Sodalities, where a participation in the active works of the Sections is a necessary condition of membership. Indeed, the zeal of those engaged in such works is indicative of the real spirit of the Sodality.

miles away, another eight, another six, etc., each colony grouped around the mines where the older folk worked. Both children and grown up persons were out of all contact with Catholic influences. At the organization meeting a more detailed explanation of the Sodality, its purpose and work, preceded the actual organization. Then the men and women present were asked to group themselves in the four corners of the hall, the right front, left front, right rear, and left rear being indicated for young women, married women, young men and married men respectively. Sections were then proposed,—the Self-Denial Section for the missions; Catholic Literature Section, to obtain subscriptions to Catholic magazines and circulate books; the Membership and Sociability Section, to look out for newcomers and introduce them to the life of the parish, and the Catechetical Section, to make an effort to catechize and educate the Italian children. These sections were formed in each of the four divisions, a president and secretary chosen, and the respective sections were then asked to regroup themselves in committees. The four committees, each containing a section from every Sodality, young men, young women, etc., now occupied the four corners of the hall. A

general chairman, secretary, and treasurer were then chosen for each committee, and a date appointed for the next meeting. A brief and separate talk was then given to each committee concerning the special work in hand. The mission committee was instructed to practice acts of self-denial, and to encourage them on the part of others, setting up a box in the church to receive these offerings and forwarding them to THE QUEEN'S WORK for the Self-Denial Fund. The Catholic literature committee was to take up first of all the formation of a Sodality library. This Sodality library was to be a circulating library, open to all. The membership and sociability sections divided the parish between them and watched out for newcomers, inquiring whether they were Catholic, and if so, introducing them to Catholic activities and giving their names and addresses to the pastor. For the catechetical section, volunteers were asked for who would give the use of their touring cars on Sunday afternoons to carry the catechists to the various colonies of Catholic mine workers before referred to. Volunteers were then called for, to man these touring cars, and it was arranged that on the following Sunday expeditions should go out to the colonies of Catholics to round up the

children and enlist them in catechetical classes. So a means was found of reaching these entirely neglected and very needy children. At the meetings of the Sodality, reports were to be had from each of the committees, new volunteers were to be called for when needed, and in this way general interest was stirred up in the work at hand.

MODIFYING THE PROCEDURE

These methods of procedure are typical, but they can be very much modified. Thus in another instance, a triduum of instructions was given, especially bearing on the aims and purposes of the Sodality. During the last exercise, those who wished to become Sodalists were invited to separate themselves into divisions in the four corners of the church as above described. Cards were then distributed bearing a space for the name and address, the division to which they were to belong and the special work each wished to undertake. These cards were filled in and collected, and the work of organization was postponed to a subsequent evening, when the sections were formed, officers elected, and the full work of the Sodality systematized. Suggestions of varied methods will readily occur as the work proceeds. Sometimes it is well

to announce a social feature, to induce better attendance at these first meetings.

From these suggestions it will be clear, that the circumstances and conditions in the parish must greatly guide one in determining the plan of organization to be adopted. The general outlines as given above are very easy of apprehension, and it only remains for those who do the work to modify this flexible plan to suit local conditions, taking counsel of the pastor and the active workers in the parish, and trying to arrange things so that there will be the greatest degree of success with the least expenditure of time and energy on the part of prospective Sodalists.

Tediousness, a lack of promptness, indefiniteness, and vagueness in the proceedings, should be avoided so far as possible, and this can be done by having a definite plan beforehand, settling upon details systematically ahead of time, and instructing those who are to take an active part in the organization as to precisely in what their particular work will consist. Thus, the points of determining beforehand who will be the best officers and leaders in the work, and of selecting certain practical and definite activities to be suggested, are of extreme importance. On the other hand, it is not

always possible to arrange everything down to the last detail, as the inspiration of the moment must guide somewhat in suiting arrangements to conditions as they arise.

Where practical, a brief social session may be held immediately after the meeting, in which those of the Sodalists who are not acquainted should be introduced to one another and to the Director if necessary, and may begin to practice that cordial friendliness which is the spirit of the Sodality, the sisterhood or brotherhood of Our Lady.

REVIVING THE SODALITY SPIRIT

Not infrequently the Sodality already exists in the parish in a moribund condition, and it is desired to revive it and bring it in line with the Sodality ideals. This situation can be reduced to the one where no Sodality exists at all, except that here it is all the more important to emphasize the true Sodality idea, and to dwell strongly on the active, energetic, and social nature of the Sodality. It should be stressed that the Sodality is not a mere devotion nor an empty enrollment, but that it is a way of life, expressed in one's faithful practice of the rules, attendance at meetings and coöperation in good works.

THE PROBLEM OF THE MEN

It is often found in first organizing a Sodality, that only a small group of men come forward for membership. This may be due to various reasons. Sometimes it is the impression of the men that the Sodality is exclusively for women, and they do not wish to join a woman's organization. It takes some time to disillusion them, but this can be done by persevering repetition of the invitation to the men to join, and the explanation that the Sodality is as much for men as for women, given unwearyingly by the pastor or the Director of the Sodality. Another reason may be the mistaken notion of the men, that since they already belong to the Holy Name Society they cannot be Sodalists. The distinction between the Holy Name Society and the Men's Sodality should be explained clearly. The Holy Name is for all men of the parish: the Sodality, for those who wish to lead a specially fervent life. Any man who wishes, can be a member of both societies. Joining the Sodality will not interfere in any way with one's duties as a member of the Holy Name, but will rather give the Holy Name member a greater fervor and make him an active promoter of that excellent so-

ciety. Where a Holy Name Society exists in the parish, it is sometimes effective to form an inner circle of Sodalists in the Holy Name, taking the most zealous and fervent of the Holy Name members and introducing them into the Sodality to form a nucleus of the Men's Sodality.

THE FERVENT NUCLEUS

Even where only a few men come forward to be members of the Men's Sodality, they should be formally organized and made to form the fervent nucleus of the society. If eight or ten fervent members are given the true Sodality spirit, they will gradually draw to their membership others among their friends and acquaintances, and by persevering effort the Men's Sodality can be built up from this beginning.

THE POWERS OF THE DIRECTOR

In organizing the Sodality, as in the conduct of it, great powers rest, as we have said, with the Director. "The Officers of the Council," say the common rules, Article 4, Paragraph 22, "like the minor officers, hold their powers to the extent and under the conditions determined by the Director granting these powers, and they remain subject to his authority, individually

and collectively, in the discharge of their duties." These powers are, however, given to the Director entirely for the benefit of the Sodality, and if he were to use them arbitrarily or insist too much upon his authority, he might easily antagonize the members and stifle that personal initiative on their part which is the soul of Sodality action. The Director should, therefore, make a great deal of the officers from the beginning, openly pay them respect in their office, and let it be seen from the start that they will have a large share of responsibility and initiative. On the other hand, he should make it clear that they will be held responsible for the success or failure of the work. Thus he will avoid the too common mistake of trying to do everything himself and carrying the whole burden, and will secure in the officers energetic, active workers, willing to give suggestions, attend to details, and see to the success of the work.

THE SECOND MEETING

At the first regular meeting of the Sodality, the Director should further explain the purpose of the organization, encourage the members to make themselves familiar with their duties, and urge them to be faithful in striving to observe

the rules. Each member should be given a copy of the handbook and of the rules, and for some time the Director's conferences should be practical instructions and applications of the rules and suggestions contained in this handbook. A suggested order of exercises for this first meeting is as follows: (1) A short prayer to the Holy Ghost. (2) Roll call by the secretary pro tem. (3) Brief address by the Director, announcing the officers if appointed, or explaining the election about to take place. (4) Election of officers, if they have not been previously appointed. (5) Installation of officers. The installation may be made very simple by having the secretary pro tem. read the names of the officers, when each will rise in turn and take a seat in a circle near the Director, in places previously prepared. It may be made more elaborate by giving to each officer separately the badge of office, reading the duties of the officer from the book of rules as he takes his place, and having each officer stand up in turn and declare: "I desire with the help of the Blessed Mother and with God's grace, faithfully to observe the duties and to bear the responsibilities imposed on me by this office." (6) An instruction by the Director, further explaining the rules of the Sodality

and asking each member to read them carefully and strive to understand and practice the spirit which they inculcate. The meeting may then be brought to a close with a brief prayer or, if time permits, the rosary, the Little Office of the Blessed Virgin, or some other devotion in honor of Our Lady.

THE CONSULTATION WITH THE OFFICERS

As soon after this first meeting as possible, there should be a consultation of the officers and the Director to decide on the details of the Sodality activities which have been undertaken. At this meeting, careful discussion and survey of the needs and opportunities for active work in the parish on the lines suggested, should precede decisions on the details and plans. The secretary should prepare a brief abstract of the points discussed, and the officers should be asked to consider individually the conditions in the parish, and report on whatever seems to them to be especially in need of attention. At another meeting these points may be taken up and discussed in turn, until agreement is reached concerning the particular needs of the parish. A careful study of the suggestions contained in the chapters on sections will help to formulate and clarify ideas and plans.

BEGINNING THE WORK

Once the Sodality has been organized, everything will depend on the energy and zeal with which the actual work is begun and carried through. From the very start there should be method, system, and prudence at every step. The Director should study the rules and endeavor to communicate the true spirit of them to the Sodalists. He should make his explanations practical and interesting. The rules with the subjects suggested by them, will afford ample matter for years of practical instruction. The Director should, however, vary his remarks and not harp on one string until his hearers grow weary. The conference of the Director, carefully prepared, full of life and fervor, and directed to the special needs of the Sodalists, is the life of the Sodality meeting. It alone, well planned and delivered, will make it worth while for the Sodalists to go to great trouble to attend the meetings faithfully. On the other hand, if the instruction is haphazard, ill thought out or not thought out at all, and given in a dull, uninteresting way, this wearisome detail will kill the whole meeting, and the Sodalists will be observed gradually to cease coming. In these instructions the Director communi-

cates his own interest and esteem of the Sodality and its work to the members, and it is therefore well worth while for him to give a great deal of attention to his preparation and to put into each Sodality conference all the life, earnestness, and fervor he can achieve.

FURTHER MEMBERSHIP CAMPAIGNS

After the work of organization is successfully completed, it will usually be found that there still remain some eligible parishioners who are not yet members of the Sodality. For this reason, a lively membership campaign should be carried on from time to time. One effective way is to choose out a band of Sodalists who are especially energetic and popular, and start them out on a personal campaign for membership to last one or two weeks. On the Sunday which begins the week, the pastor or director of the Sodality should speak at all the Masses, explain anew the purposes and advantages of the Sodality, emphasize the benefits of membership, and invite all members of the congregation who feel that they can and will strive to observe the Sodality rules, to join the Sodality. The membership committee will then district the parish, and each one take a certain number of families to visit. In each house-

hold they will try to enroll all eligible members of the family as candidates for the division of the Sodality for which each is fitted. A careful record should be kept of the families visited and each new applicant for admission should be required to sign a regular application blank stating his or her willingness and desire to join the Sodality.

When a large additional membership is obtained in this way, special instructors of candidates should be appointed, to inform these newcomers of their duties and privileges. The new members should be made to feel both the spiritual and material advantages of membership. Special social sessions and entertainments may be held to introduce them to the Sodalists. These activities should be conducted by the Sodalists themselves. It will be found useful in many cases to appoint one of the old members as a guardian for each of the new members, to take a special interest in the new Sodalist until he or she has become accustomed to the Sodality activities and familiar with its rules and principles. These persons should be chosen from the same division of the Sodality which the candidate is to enter. It sometimes helps the interest of this campaign to start out for some definite membership, such as one hundred

new candidates in a week, one hundred and fifty new candidates in two weeks, etc., etc. Note, however, that these applicants are to be admitted only as candidates, and made to prove their fitness and fidelity before admission to full membership.

THE MEMBERSHIP CAMPAIGN BY MAIL

In country places, or where the Catholic population is scattered, organizing may be done by mail. A series of letters should be prepared, a mailing list got ready with the name and address of each eligible parishioner, and the letters should be sent out at intervals of about four days or a week, each containing a new invitation to affiliate with the Sodality, and presenting fresh and strong reasons for aggregating one's self thereto. Those parishioners who do not reply to the letter may be approached by personal interview. The possibilities of success in the personal appeals are heightened by the previous appeal through the mails.

MEMBERSHIP CONTESTS

Another method of increasing membership is to ask every Sodalist to bring at least one candidate for the Sodality. In the Sodalities of young people it helps to offer a certain pre-

mium for every new member brought in. Sometimes it is useful to institute a membership contest, the winner being the one who brings in the greatest number of candidates to the Sodality. Since perseverance is an essential virtue of the Sodalist, this contest may be made to turn not only on the number of applicants but on the number who persevere, say for one year, as faithful members of the Sodality. Two prizes may be offered, one for the greatest number of applicants, the other for the greatest number who persevere, the latter to be awarded at the end of a year. Variations and additional details will readily occur in the course of carrying out these suggestions. It should be strongly emphasized that these various means of getting new members should not be allowed to degenerate into a mere scramble for names, but it should be the conscientious care of every one who brings in a new candidate to make sure that he or she is really in earnest in the wish to become a Sodalist, and honestly resolves to obey the rules and to do the work of the Sodality. The prizes offered should, therefore, not be very valuable but merely honorary awards, and they should be used rather as a means to excite interest and afford incentive, than as a motive for getting new members.

Still another way of conducting a membership campaign is by having committees at the church doors. Thus, in another typical instance in a large parish which embraced, indeed, the whole of a flourishing town, addresses were given at each of the Sunday Masses explaining the Sodality and inviting all who wished to do so to join it. Organization was then carried on through a meeting in the evening at which those present were divided in the four corners of the hall, temporary officers appointed, and works suggested. It was then announced by the pastor that on the next Sunday morning there would be a committee at every door of the church, composed of one member from each of the Sodalities. These committees were formed on the spot. There were four doors to the church, and so four members were chosen from each division, young men, young ladies, married men and married ladies, and assigned to a door of the church. They were to obtain help if they could not be present personally at all the Masses, and were to see to it that a representative from their division would be at the door assigned, with pencil and paper, ready to ask all who entered whether they wished to belong to the Sodality, and if so, to take down their name and address. This

was done on the following Sunday and a great number of names and addresses secured. The applicants should be carefully instructed in the duties and responsibilities of Sodalists and those who have given in their names merely out of a wish to oblige or to save trouble, should be carefully weeded out before the candidates are admitted into membership of the Sodality. A very easy way of doing this is to keep a careful record of their attendance at meetings and their participation in the work of the Sodality, and if they show an inclination to absent themselves or are not regular and faithful, they should be warned and then eliminated.

A TIME OF PROBATION

It is an advantage to allow three or four months to elapse, during which all the applicants for membership are continued as candidates to let them know that their fidelity and regularity will be taken as an indication of their worthiness to become full members. In this way the shallow and insincere, or those who have not sufficient self-sacrifice to persevere, may be eliminated before the candidates are received as members, and this will strengthen the Sodality organization, this loss in numbers being offset by the caliber of those accepted.

ADDITIONAL SECTIONS

While the four sections for Catholic literature, Catholic missions, catechetical work, and sociability, will be found almost universally desirable, additional sections may be begun at once where circumstances promise success. The work for these sections may be chosen from the copious suggestions given in other chapters. Thus, a membership committee to conduct a membership campaign, a ways and means committee to provide the necessary funds, a library committee to organize a Sodality library, will suggest themselves as timely sections. These committees need consist in the beginning only of a few members. They may afterwards by the accession of new members be developed into regular sections.

THE PATRONS OF THE SECTIONS

It is a beautiful custom prevalent in some Sodalities to choose a special patron for each section of the Sodality. The patron saint chosen should serve as a model and example to Sodalists. Thus for the mission section one may choose St. Francis Xavier; for the literature section, St. Francis de Sales; for the section for the care of the sick, St. John of God or

St. Camillus of Lellis; for the poor-aid section, St. Vincent de Paul, etc., etc.

TRAINING THE NEW MEMBERS

Very especial attention should at once be given to the new members. The instructor of candidates, aided by the consultor of each band, should teach the members everything requisite for fervor and perseverance in the Sodality. The rules should be explained one by one, dwelling particularly on those which speak of the privileges and duties of Sodalists, such as rule 1, rules 3 to 14, rules 32 to 47 and 66 to 68. The other rules should be thoroughly explained, but it is not necessary to dwell so long upon them as upon those mentioned, which apply more directly to the conduct of the individual Sodalist. The special practices, customs, and good works of the individual Sodality should likewise be thoroughly explained. Something should be told the new members of the history of the Sodality, its traditions, indulgences, privileges, and of the great names of holy memory, including even a number of Saints of God, to be found on the rolls of the Sodality since its institution, three and a half centuries ago. Material will be found in the Sodality Manual.

READING THE MANUAL

Each member should have a manual, and the explanations of the instructor of candidates should be given as a running commentary on the various divisions of the manual, all reading a paragraph together and then listening to a more extended talk on the same idea and asking questions if any occur to them. The director will, of course, help in these explanations, but the one named as the instructor of candidates should be prepared to carry on this reading of the manual and explanation of its contents. This careful instruction of the members is of extreme importance, both for fervor and for perseverance. It should be attended to at the very beginning. For want of such careful instruction when they first enter as candidates, many Sodalists never become acquainted with the real nature of the Sodality, never appreciate the Sodality privileges, nor learn what fervor and apostolic zeal the Church expects of them as Sodalists.

MAKING THEM WELCOME

It is of equal importance to make the candidates feel from the very beginning the personal advantages of becoming a member of the So-

dality. They should experience at once the atmosphere of cordiality, interest, and good fellowship which must characterize Sodalist assemblies outside the religious exercises, where, of course, there is little opportunity for sociability. These religious exercises should, however, be made from the very start as attractive, interesting and inspiring as possible. They should begin precisely on time, and not be too long. At their conclusion the Sodalists should adjourn to a hall or meeting room for a friendly social gathering, so as to become acquainted with and interested in one another.

SOCIAL AS WELL AS SPIRITUAL

The twofold character of the Sodality as an intensely fervent religious society devoted to the honor of the Blessed Virgin, and as a true brotherhood or sisterhood of the Sodalists among themselves, should be clearly and practically in evidence to the new members from the beginning. The fervor, interest, exactness, and excellence of the religious exercises, and the zeal and efficacy of the works of the Sodality will give proof of the former. The character of the Sodality as a society of true charity and mutual kindness, must appear from the conduct and spirit of the Sodalists themselves.

It is atrocious to see among the members of the Sodality, jealousies, cliques, personal animosities, factions, undue ambition, or any other such disgraceful selfishness. But the absence of these things is not enough to satisfy the true Sodality spirit. The members must show an active charity according to rule 45, which declares, "They should deal with one another with brotherly love and Christian charity." The candidates should, of course, be taught by word the meaning of this rule. But actions speak much louder than words, and the best instruction in the true spirit of the Sodality is to experience at once on all sides that warmth of unselfish charity which will both give them to understand what is expected of themselves, and will make them eager to qualify and persevere in a society where they find so much genuine kindness and goodness.

THE OLD MEMBERS

When a new band of candidates is received, the old Sodalists should feel a personal responsibility for their cordial reception and general edification. Where a Sodality is just being reorganized it is well for all, even those who have long been members, to assist at the instructions on the manual, so as better to understand

the rules and spirit of their Sodality. In such a case, of course, since there is no one qualified as yet to be instructor of candidates, the director will have to give the instructions which he in turn may prepare by careful consideration of the manual, and the reading of the book called Children of Mary, which contains a series of talks on the rules and spirit of the Sodality, and may be had from THE QUEEN'S WORK, St. Louis, Mo. In the meanwhile, an instructor of candidates should be appointed and prepared to carry on the work, so that when the next class of candidates is admitted, he or she may assist in instructing them.

BENEVOLENT SOCIETIES

While the Sodality is essentially a religious organization, it is wonderfully adapted to serve as well the purpose of creating a kindly fellowship and friendly sociability among its members. One sees to-day the popularity and success of various benevolent organizations whose appeal lies chiefly in the opportunities they offer their members to come together in a social way, and to give help to one another in certain times of sickness or distress. This same function in a Catholic parish can readily be exercised by the Sodality. It is well worth

while from every standpoint to emphasize and develop this phase of Sodality work, particularly at the present time, when so many Catholic people are being drawn into the ranks of secular organizations, precisely because they crave for that friendliness and coöperation which the Sodality of the Blessed Virgin is so well able to afford them.

OFFICERS' MEETINGS

Before each regular meeting of the Sodality and before extraordinary meetings when they are called, it is well always to hold a meeting of all the officers, both major and minor officers as well as the consultors. At this meeting, questions may be taken up relating to the spiritual and material activities of the Sodality, the advice and suggestions of all may be asked by the prefect or director, and a thorough understanding should be arrived at concerning what precisely is to be done at the next meeting. At this officers' meeting, the reports of the secretaries of the various sections may be received and inspected so as to be ready for reading to the Sodalists at the following general meeting. Any subject or detail which has to do with the interest or work of the Sodality may be brought forward by any one present. Free

and frank discussion and suggestions should be encouraged from all. The purpose should be to plan everything for the coming meeting and for the work of the ensuing period, and to arrive at the best possible decisions on matters of Sodality interest.

THE REGULAR MEETING

Every pain should be taken and every effort made, so as to ensure that the regular meeting may be as interesting, attractive, and personally profitable to each Sodalist as possible. For this it is essential, as we have said before, to prepare carefully and foresee as exactly as possible all that is to be done. Monotony should be avoided by varying the program. Though the rules at paragraph 6 give the regular exercises, still it is not supposed that these will be carried on with a wearisome sameness. The wording of the rule is, "the *regular* exercises of these meetings are *usually* as follows." Then are enumerated: the hymn to the Holy Ghost, the reading of some pious book while the Sodalists are assembling, the announcement of the coming feasts of saints and church events, the singing of Matins or Vespers of the Little Office of Our Lady, a conference by the Father Director, and the cus-

tomary prayers adopted by the Sodality in question. But these exercises may be varied from time to time, while others can readily be added. It is to be noted too (and this will answer a very common difficulty of directors and Sodalists), that the Little Office of the Blessed Virgin so frequently used by Sodalists and which consists of hymns and prayers, is not even mentioned in the rules, and hence its use is not in any way obligatory. The Little Office mentioned in the rules, paragraph 6, is the translation of the Little Office of the Breviary. Hence, with good reason, the recitation of the Little Office of the Blessed Virgin may be exchanged for some other devotion in honor of the Blessed Virgin.

SEATING THE BANDS

It has been found very useful to assign a definite seat to each Sodalist. This may be done by allotting two or more pews to every band and having the consultor in charge of that band sit in the first seat of the front pew. If necessary, little banners or cards may be put on the front pew of each section to indicate to what band that section is allotted. It sometimes adds to the interest to give each band a patron saint whose name, which may be put

on the banner of the band, will designate it and mark out its position from the rest. This arrangement of fixed seats makes it very much more easy to secure the names of absentees. When the meeting begins, each consultor should glance over the places allotted to his or her band and note who is absent. The names should then be written on cards provided for that purpose and handed to the secretary. The consultor should make it a point in the course of the following week to call upon the absentees for a reason or excuse. If any one absents himself from three meetings in succession without a valid excuse it is well to suspend him by way of warning, and if no promise of amendment is given, to expel him from the Sodality.

REPORTS OF SECTIONS

After the regular religious exercises of the Sodality, the reports of all the sections should be read by their respective secretaries. These reports should summarize briefly, the work which has been done since the last meeting, mention what is to be undertaken, and call for volunteers or new members for the section if these are necessary. The reading of these reports is very important, since it acquaints all the Sodalists with everything that is being

done, and besides it stirs up interest and co-operation, giving every one an opportunity to discover just where their aid will be appreciated. The report of the secretary of the Sodality should also be read, and all these reports should be preserved as part of the Sodality history.

VARYING THE MEETING

Keeping to the general outlines of the meeting as described in paragraph 6 of the rules, the director can vary each meeting by the introduction of some new feature of interest. If necessary, some part of the regular program may be omitted from time to time. The director's instruction, however, ought never to be left out. This variety can be secured by reciting at each meeting different prayers to the Blessed Virgin suitable to the particular season. The Raccolta and other collections of prayers will supply abundant material. A special intention may be announced for the prayers of the Sodalists each month. This intention may be taken from the department "Union of Sodalists in Prayer" in THE QUEEN'S WORK each month. Where the meeting is held in the hall, or where the Sodalists can adjourn to the hall after the spiritual exercises are over,

one or several of the Sodalists can be appointed for each meeting to give a little talk or to read a short paper.

OTHER MEANS OF VARIETY

The practice of having a Question Box into which any Sodalist can drop a query on any subject is also calculated to add interest to the meeting. The Question Box may be emptied just before the meeting and its contents given to the director who will answer the questions he wishes to take up at once, and can defer to the next meeting those which he wishes to think over or look up. A talk on current happenings which affect religious interests will also lend variety now and then. It also helps to interest to buy booklets and pamphlets at wholesale and give each Sodalist at every meeting a copy of the book purchased for that month. The director may then say a few words about the book to help the Sodalists to take interest in it or to appreciate it. One Sodality did this for an entire year and met the expense from the dues of the Sodality. From time to time the director may bring to the meeting some book in which he himself is especially interested, and read a few taking extracts from it. His interest will be contagious and the So-

dalists will want to read the book. These little devices will suggest to the zealous director and officers still other ways of varying the meetings, and of making each one interesting for its own sake and profitable to the Sodalists.

ONE'S OWN METHOD

The director who makes a study of the fine art of keeping up the interest and zeal of his Sodalists must develop his own method of managing Sodality meetings and conducting activities. What succeeds in the hands of one will not prove effective for all. The personal equation enters largely into the work. Still the wise director will observe carefully the methods of others, profit by their good devices and even by their mistakes, and always be on the alert to get new ideas from others and to give them new ideas in exchange. This is one of the great benefits of a Sodality Union, that kindred spirits can meet at regular intervals and exchange experiences and ideas. Even if there were only two active and enthusiastic directors of Sodalities in an entire city it would be worth while having a Union so that those two at least might talk over methods and exchange ideas.

THE FREQUENCY OF MEETINGS

The rules declare at paragraph 5, "The Sodality of Our Lady should meet at least once a week. . . . Unless some special reason to the contrary exists, the regular meeting of the Sodality should take place on Sunday, and it is even better that it take place on every holyday of obligation without exception." The rule goes on to say that meetings should not be omitted without very exceptional reasons, and should not be discontinued in summer unless the absence of the members or some other cause makes that time impossible. This is the ideal of the Sodality and should be lived up to so far as practicable. It stands to reason, however, that where very strong reasons exist, an exception may be made to this rule. Thus where it is simply impossible to have a meeting every week and where once a month is the most that is practicable, obviously all that remains is to have the meeting once a month. The question is frequently asked: "If one has meetings only monthly does one lose the indulgences?" One loses the indulgences for those particular meetings which one does not have. Since the Sodality indulgences are attached to special good works, one does not gain

the specific indulgences unless one performs the good work. But the frequency of the meetings does not affect the other indulgences gained by Sodalists.

ADVANTAGES OF WEEKLY MEETINGS

While it is not always easy, of course, in this crowded and distracted age to keep up attendance at weekly meetings, still there are very strong reasons for making particular efforts to have the meetings at least once a week. The Sodality is not only a society, it is a way of life. St. Francis de Sales, as we have said, called it a religious order for the laity. By a weekly meeting, fervent, interesting, inspiring, the zeal of the Sodalists can be maintained, and their personal devotion to the Blessed Mother, which must flower out in the threefold activity of personal holiness, the help of the neighbor and the spread and defense of the Faith, can be kept lively and strong. But a monthly meeting comes too seldom. The interval between is too long. Besides, when the meeting is held each week at a definite time, say Sunday evening, it becomes habitual with the Sodalists to put aside that hour of that day for their meeting. It is easy to remember, and habit makes it easy to attend. Whereas, when

the meeting comes but once a month, it is so easy to forget just what Sunday is Sodality Sunday, or to make an engagement just for that evening on which one should go to the meeting. Then too, weekly meetings are a much better test of fervor and devotion, and by them much more honor and service is given to our Blessed Queen in heaven than by monthly meetings. An hour a week is, after all, not very much to offer to our Holy Mother. An hour a month is too trifling to test or to express the generosity of her favorite children.

THE MEETINGS OF THE SECTIONS

The sections need meet no oftener than is required for the right management or progress of the particular work entrusted to them. Their meetings, unlike the general meetings of the Sodality, are of a utilitarian and practical character, and therefore need be held no oftener than the case requires. No particular order of procedure is necessary, the object of the meeting being to get through the business in hand as satisfactorily and as promptly as possible. The president of the section presides, the officers make their report, plans are made and matured for further work, activities are assigned to the various members, a program is

agreed on to be carried out before the next meeting, and then the section adjourns. Where the character of the work permits, it is interesting and helpful after the officers' reports have been made, to get the active members to make individual reports, each one rising in his place to state what he has accomplished since the previous meeting. Informal discussion can take place on the work accomplished and still to be done, suggestions can be made by the officers or members, in a word, any feature can be introduced which will reasonably further the work of the section. The duration and frequency of the meetings should be adapted to the wishes of the majority, and the convenience and accommodation of the members should always be kept in view in all arrangements. Since this work is entirely voluntary, every effort should be made to suit it to the inclinations of the workers.

THE PROGRAM OF BUSINESS

The officers of the section should agree beforehand upon the order of business. Haphazard and impromptu meetings waste time and kill interest. The president should know beforehand just what is to be done and should make things move briskly from one item to

another. Useless debates or disputes should be frowned down on from the beginning. The members should be made to feel that it has been worth their while to come to such a meeting, and that something worth doing has been accomplished. What has been said about introducing a pleasant variety into the general Sodality meetings, applies in part to the meetings of the sections. Their purpose, however, is utilitarian and so the proceedings must be shaped accordingly. From time to time it is well to bring in special speakers on the work in hand, and to get members of the sections to prepare set papers and talks. Outsiders may also attend the meetings of the sections, and at the president's discretion may be called on to speak and take part in the discussions. In the beginning it will probably be necessary to have the meetings more frequently so as to keep up interest and inform every one thoroughly about the work in hand. Afterwards the meetings should be held as need requires, but it should be insisted on that every one attend faithfully or present a valid excuse.

THE CONVENIENT TIME

Meetings of sections may sometimes be conveniently held just before or just after the

general meetings of the Sodality, thus saving the members an extra trip. Where the reports of the sections are read during the general meeting, each section may at once hold its special session when the general meeting is over, adjourning for that purpose to different rooms or to different parts of the Sodality hall. The director and general officers of the Sodality may be invited to attend the section meeting where their advice and assistance are especially needed. In case any section requires more time for the transaction of its business, it may fix a date for a special meeting to be held subsequently.

SUB-COMMITTEES AND CIRCLES

In the work of some sections it helps to divide the members into sub-committees, each one of which is given charge of some particular aspect or department of the work. Instances of this method of organization will be found in the division which treats of the particular work of the sections. Another convenient form of organization is to gather the members of the section into circles or neighborhood groups, each one of which can meet and work at the houses of its members in rotation. This has been very successfully done in the mission sections, whose

members meet in mission circles to sew for the needs of the home and foreign missions. Wherever manual work is to be done by the section, these circles or neighborhood groups will assemble neighbors and acquaintances together and spare them the need of taking long trips to get to their place of work.

SOME DETAILS AND PRECAUTIONS

Each of these circles should have its assigned leader who will be in charge of and responsible for its work. In case any other officers are necessary, such as secretary, treasurer and librarian, these may be added. One extremely important rule that should be made for all these sections is that conversation of a personal nature shall not be allowed while the members are at work together. The reason is that this sort of talk so easily degenerates into detraction, and it would be disedifying indeed if Sodalists who are working for the Blessed Mother should fall into personal gossip, worse still, into calumny or slander. It is a good plan at sewing circles, etc., to have the members take turns during part of the time in reading from some good and helpful book. If this book has a bearing on the work of the section, so much the better.

PRAYER, STUDY AND WORK

An effort should be made to have the members of every section pray and study as well as work for the special object of the section's activity. Since the whole aim of the Sodality is supernatural in motive and purpose, it is of the greatest importance to obtain the help of God's grace, hence the need of earnest and persevering prayer. Prayer is, besides, the most effective help which the Sodalist can give to the cause to which he has consecrated his efforts. To pray for the missions, for instance, is as necessary as to work for them. One may say the same thing of catechetical instruction, the help of the poor and the sick, and so through all the good works of the sections. The personal efforts and sacrifices of the Sodalists in performing their duty should also be offered up for the pure love of God in aid of the work of the section and for the true success of its activities. At every meeting suitable prayers should be recited for the same intention, and the members should be asked to offer up their Masses and Holy Communions for their own work and that of their fellow members. This will foster the spiritual aims of the Sodality and will instil a greater love for it.

ACQUIRING INFORMATION

The members of the sections should also inform themselves by such study as they find practicable, concerning the subjects which bear on their work, so as to do it as well as possible. Carefully prepared and well delivered talks or the reading of papers by the members previously appointed, may take up a few minutes at every meeting. Good speakers may be brought in from time to time to address the members of the section. A better knowledge of methods and conditions is sure to excite greater interest and zeal in all, particularly in such sections as those in aid of Catholic literature, of the missions, for social work, and so on.

PRUNING THE DEAD WOOD

Since the object of the sections is work, those who are unwilling or unable to do their part should be dropped from membership in the section. There must be no honorary members. The presence of dead wood in such an organization discourages the active members and gives them an excuse for failure. Nor must the wish to keep a large membership deter the officers of the section from dismissing the

idle members. A good section is one which is full of good works and active zeal though its membership is very small. On the other hand, a section whose members are not all occupied with their own share of the work is a poor section, no matter how many nominal members it may have. The limit of membership in a section is the number of competent and willing workers in that department who can be found in the Sodality. If there are only three such —then a section of three members will be a good section and more will be superfluous. The fallacy of numbers is always dangerous to an active organization, but it seems especially so in the case of supernatural work like that of the Sodality.

OUTSIDE COOPERATION

The work of a section is, of course, not confined exclusively to its members. The section, like any other committee, is in charge of its field of work, but it is helpful and even necessary at times to enlist aid and coöperation from without. Thus some sections, like those for the missions and for Catholic literature, have as their direct purpose the enlisting of the help of others. In the case of almost every section it is expected that the other members of the

Sodality will aid in the work. The office of the section is to supply organized management and a group of volunteers who can always be counted on for this special activity. In the case of some sections, as for instance, those in Sodalities for teachers, where the members have special training and are qualified to direct and instruct others in the work, it is well to employ the members of the section itself chiefly or entirely in training and directing other outside volunteers. Thus a Catechetical Section in such a Sodality might occupy its members in training catechists and directing Catechism Centers; a Poor Aid Section in a Nurses' Sodality might use its members, when they are off duty, in instructing poor mothers in the care of their children, or in training volunteer teachers for the same work, etc., etc.

OUTSIDE MEMBERSHIP

Some works may be undertaken in such a way that they form in part a section of the Sodality, in part a quasi-independent body. This is done by enrolling all Sodalists who wish to partake in the work in a section, and then admitting others who may not be Sodalists but who wish to engage in this particular activity. Obviously, this can be done only in certain

special departments of work where there is no danger of conflict of authority, and where co-operation without friction between the Sodalists and the others can be assured. An excellent example of this is the crusade for honoring the Holy Eucharist called The Knights and Ladies of the Blessed Sacrament, explained in another place. Sections for the promotion of this crusade are formed in the Sodalities, and the members of this section not only enlist in the crusade themselves and pledge themselves to observe its conditions, but they also exert themselves to induce others, even non-Sodalists, to make the same good resolution and enlist in the same crusade.

OUTSIDE ATTENDANCE AT MEETINGS

Finally, it is obvious that attendance at the meetings of sections may be thrown open to others than the members whenever the interest of the work or the benefit of others recommends it. It is a very good plan, too, to invite to the meetings of the section the president and more active officers and members of the same or kindred sections in other parishes. They will both make good suggestions when called upon and learn themselves from what they see and hear.

INDEFINITELY ADAPTABLE

When once the simple outlines of the sectional plan of organization in the Sodalities become clear, it will be easy to see how indefinitely adaptable this idea is in meeting the most varied needs. The small country parish may form all its members into one Sodality, take up two or three appealing works through sections organized for the purpose, divide the sections into neighborhood circles, and then have each circle carry on its work in its own part of the parish and report its accomplishment to swell the sum total at the next Sodality meeting. The large city parish, on the other hand, can organize a Sodality for each division of its membership, dividing according to age and sex so that there may be a Sodality for the boys, for the girls, for the young men, and young ladies respectively, from sixteen to twenty, for those from twenty onward, and Sodalities for the married men and married women, respectively. Each of these Sodalities may have its own sections for the various works deemed most appropriate for its members and most serviceable to the parish. Thus an endless modification of the Sodality plan is possible, while at the same time one keeps to the main outlines suggested above.

THE EFFORT NEEDED

No one will be so foolishly sanguine, let us repeat, as to expect that an organization such as we have described can be begun and kept up without decided effort, both on the part of the director and of the officers and members. Like every organization worth while, the Sodality requires attention and constant effort. All that is claimed for it is, that it abundantly repays whatever energy is put into it, and gives a return both in a natural and a supernatural way which makes it well worth while to expend the effort needed to make it a success. Neither must one expect too great results in the beginning. The simple truth is, that our Catholic people are unused to organization in the parishes and find it hard sometimes to accommodate themselves to the new idea. Repeated explanations are necessary. The leaders have to be encouraged, reminded, and trained until they can take the initiative and bear the responsibility. For want of realizing these conditions, and allowing for them, many promising beginnings in Sodality organization have ended in failure. Yet these conditions are not the fault of the Sodality. They spring from causes rooted in the history of Catholic parishes, and

must simply be taken into account in the course of any reasonable effort to bring about adequate and permanent parish organization.

THE ESSENTIALS OF THE SODALITY

The question is often asked: "What are the essentials of the Sodality?" This query may have several meanings. When it means, "What is absolutely required that a Sodality may come into existence and may be in a position to communicate to its members the indulgences and privileges of the Head Sodality at Rome?" the answer is, that for this it must be a society primarily devoted to the honor of the Blessed Virgin, must be erected by the Bishop and must receive affiliation from the General of the Society of Jesus, who is the head of the Roman Sodality. There must, besides, be a director appointed by the Bishop, and when a candidate applies for membership this director must give some sign of his intention to admit him. The names of the members should be inscribed on the roll of the society. These are the bare essentials, and if these are observed the members may gain the indulgences and privileges, on condition that they perform the actions to which these are attached.

THE RULES

But, though the bare essentials are few, it goes without saying, that these are not sufficient to constitute a good Sodality. The full and rounded ideal of Sodality organization and work may be found in its main outlines in the rules proposed in 1910 by the General of the Society of Jesus for observance by all Sodalities in Jesuit institutions, and made obligatory upon them, but earnestly recommended for adoption also by all Sodalities affiliated to the Head Sodality at Rome. A great number of American Sodalities have adopted these rules. On the printed form, commonly used in petitioning the Bishop for the erection of the Sodality, occur the words: "I humbly beg your Lordship . . . to give your approval, for use by the above Sodality, of the Common Rules of 1910." When the Bishop gives his consent to this petition, he likewise approves as requested, the Common Rules of 1910 for use by that Sodality, and these rules then become its standard and rule of action, which all the Sodalists should know and understand and to which they should try to conform their work and life.

ADDITIONAL RULES

To these Common Rules of 1910, others may be added and the approval of the Bishop obtained for them. Thus, if there are any special circumstances which require additional rules or demand a modification of some paragraphs in the rules of 1910, these additions and exceptions or changes are to be mentioned in submitting the Petition to the Ordinary, and with his approval they become the rules of the particular Sodality in question. Generally speaking, however, it is advisable in beginning a Sodality to ask approval of the Common Rules of 1910, and if thereafter the occasion arises to modify or add to them, this may readily be done with the Bishop's approval. If there are substantial changes from the Rules of 1910, these changes must be mentioned in applying for aggregation to the Prima Primaria Sodality.

APPLYING FOR ERECTION AND AFFILIATION

Practically, the method of erection and aggregation is very simple. Any one, whether priest or layman, may make the application. Write to THE QUEEN'S WORK, enclosing a stamped, addressed envelope for reply, and

ask for blanks for erection and aggregation, mentioning how many Sodalities are to be affiliated. With the blanks will be sent simple instructions for filling them out. The form is as follows:

PETITION TO THE ORDINARY

Your Lordship:

Being desirous of promoting and spreading devotion to the Blessed Virgin Mary, I humbly beg Your Lordship:

1—To erect canonically a Sodality of (A) Young Ladies [Married Women—Workingmen—etc., etc.] under the primary title of (B) The Immaculate Conception [Any mystery or Feast of the B. V. M.] and the secondary title of (C) St. Agnes [Any Saint] in the (D) Church [Convent, etc.] of.....at (E) Chicago, Ill.

2—To give your approval, for use by the above Sodality, of the "Common Rules of 1910";

3—To name as its Directors Rev. (F) J. Smith, Pastor (Curate, Chaplain) of the above-named (G) Church, (Convent, etc.) and his Rev. successors, with power to subdelegate;

4—To recommend the Sodality to the Very Rev. Father General of the Society of Jesus for aggregation to the Prima Primaria Sodality of the Roman College;

I have the honor to be
Your Lordship's humble servant in Christ,
(H).....
Placet .....*EPISCOPUS*.....
(Signature of the Ordinary)

Datum.....die.....mensis....anni 19..

FILLING OUT THE PETITION

In the division of this Petition marked (A) is to be written the class of the Sodality, that is, the class of persons who will compose it, as for example: Young Ladies, or Married Men, or Nurses, or Boys and Girls, etc. In the division marked (B) is to be written any mystery or feast of the Blessed Virgin approved by the Church, as for example: The Immaculate Conception, or the Visitation, or Our Lady of the Way, or Our Lady of Lourdes, etc., etc. In the division marked (C) is to be written the name of the secondary patron, that is of a saint chosen to be the special patron of the Sodality. Any of the saints may be chosen as secondary patron, but it is well to select a saint whose name will arouse a special devotion in the members, as for example St. Agnes or St. Cecilia for young ladies, St. Ann for married women, St. Joseph for the men, or the name of the patron of the church, etc. It is best to have a different mystery of the Blessed Virgin and a different patron for each Sodality, so as to distinguish them and give them more individuality. In the division marked (D) is to be written the name of the church, chapel, convent or other pious place

where the Sodality has its seat. The Sodality may be erected in any pious place, whether college, school, institution, etc. In the space marked (E) is to be written the name of the city or locality, as New York, Chicago, Philadelphia, etc. In the space marked (F) is to be written first the name of the priest who is to be director of the Sodality, and second, after the comma, his official title, as Pastor, or Curate, or Chaplain. The mentioning of the title is necessary because the Petition goes on to ask that not only he but his successors may be appointed directors. Then, in the space marked (G) is to be written the character of the place where the Sodality is established, as Church, or Convent, or Hospital, etc. Finally, the person presenting the application is to put his signature at the point marked (H) and the rest of the Petition is to be left blank for the signature, etc., of the Ordinary.

SENDING IN THE PETITION

When the Petition has come back from the Ordinary, duly approved with his signature, it should at once be forwarded with a request for a diploma, to the office of THE QUEEN'S WORK, St. Louis, Mo., in case the locality is within the states of Missouri, Illinois, Kansas, Kentucky,

Michigan, Wisconsin, Nebraska, Wyoming, Colorado, North or South Dakota, Ohio, Iowa, or Minnesota. If the locality is outside these states, then look in the Catholic Directory for the address of the nearest Provincial of the Society of Jesus, and forward your application to him with the same request. A Petition will at once be sent to the General of the Society of Jesus, asking him to aggregate your Sodality to the Head Sodality at Rome and to communicate to it the privileges and indulgences of that Sodality. A diploma will then be issued and sent you, setting forth the fact that your Sodality has been thus aggregated, and it is well to have this framed at once for preservation and hung up in the meeting place of the Sodality or in the sacristy. In case several Sodalities are erected and aggregated, it is well to have a separate blank for each one and this is the reason why in writing to THE QUEEN'S WORK to request blanks, one should mention how many Sodalities are to be erected.

THE EFFECTS OF ERECTION

The moment that the Bishop signs the Placet on the Petition which you have sent him, your Sodality is given canonical erection and exists from that instant. This act on the part of the

Bishop may be compared to the act of incorporation by which the state establishes a corporation. The Sodality then becomes, so to speak, a moral personality, and can begin its work at once with full activity, though the indulgences and privileges will not accrue to the Sodalists until aggregation is effected. While waiting for this diploma, however, the director may proceed to organize his Sodality, hold meetings and admit members. The Sodality exists and is subject to the jurisdiction of the Ordinary who established it. The affiliation of the Sodality to the Head Sodality at Rome does not withdraw it from the Bishop's jurisdiction. It remains subject to him and the aggregation merely confers upon it additional privileges and indulgences.

THE EFFECTS OF AGGREGATION

As has just been said, aggregation to the Roman Sodality imposes no new obligations nor dependence. It is simply a communication of favors and advantages given by the Holy See to the Prima Primaria or Head Sodality at Rome with the power to share them with other Sodalities. The director is left quite at liberty to manage his Sodality as he thinks best without any interference from the

Roman Sodality. Indeed he will never receive any communication or message whatever from the Head Sodality. Through THE QUEEN'S WORK, which is the organ of the Sodalities of America, he will be kept in touch with Sodality doings here and throughout the world, and will benefit by the experience of others. Through the Sodality Unions he will coöperate with other Sodalities in his own locality. But all this will be voluntary, and the Head Sodality has neither power nor inclination to exercise any authority whatsoever over the Sodalities affiliated to it. Those who seek this affiliation are, of course, expected to try to live up to the general traditions and ideals of the Sodality as expressed in the rules, for this is implied in the act of seeking affiliation. But aggregation in itself means simply the conferring of favors and does not imply the exercise of any control whatever.

SOME FURTHER DETAILS

It is well to recall here that application for erection and affiliation or either, may be made at any time. As a rule, however, erection by the Ordinary is secured before aggregation is applied for. Thus, the Sodality may be erected and affiliated before any members what-

ever have been obtained; or, some or all of the members may be enrolled before the Sodality is erected; or, the Sodality may be erected, the members obtained, and affiliation then applied for. As a matter of practice it is best to apply for erection and affiliation as early as possible, since it requires a couple of months to be sure of receiving permission from Rome for the issuance of a diploma. It is well to note also, that once the Sodality is erected and affiliated, it continues to exist even if all the members fall away, and continues also affiliated to the Head Sodality at Rome. If, however, so long a time has elapsed without any members that the Sodality has practically ceased to exist, then a new application must be made for erection and affiliation. In case of doubt whether a Sodality has ever been properly erected and affiliated, as for instance, where no diploma can be found and it is uncertain whether one was ever received, application should be made at once for a new erection and affiliation. This will not involve any expense, and, on the other hand, it will secure for the Sodalists the indulgences and privileges which they rightly expect to receive. The slight inconvenience required to make certain of this matter should not deter any one from taking such an important step.

THE EXPENSES, ETC., OF AGGREGATION

No fee is received nor can one be accepted for the privilege of aggregation. Where desired, however, a small offering not to exceed five dollars may be made to defray the expenses of postage, etc. There is practically no more expense or difficulty involved in erecting several Sodalities in a parish, than in erecting one. Hence as many Sodalities should be applied for as the requirements of the place suggest. One director may serve for several or all the Sodalities, or each one may be given a different director as circumstances dictate. The Sodalities may meet together or separately, may have the same or different officers, may conduct their activities in common or individually, may have the same place of meeting or different ones.

THE DURATION OF ERECTION AND AGGREGATION

Once validly obtained, erection and affiliation last forever. Even though the church where the Sodality is erected should be destroyed or rebuilt, the Sodality does not need a new erection, provided the old church keeps the same title and is put up on the same spot. Even though a Sodality should cease its activities and lose its members, it still retains its existence and

privileges. Still where these things occur a new diploma may be obtained, as a matter of precaution.

AGGREGATION OF SOCIETIES ALREADY EXISTING

Pastors and others, when they hear of the effectiveness of the Sodality plan, are often desirous to know whether they cannot change their existing societies into Sodalities, and have them erected and affiliated so that the members may do Sodality work and gain the benefits of Sodality indulgences and privileges. Provided that those simple conditions are fulfilled which are mentioned in the paragraph, "The Essentials of the Sodality," existing societies may be changed to Sodalities and erected and affiliated just as though they had newly come into existence. The first requisite is, that the Blessed Virgin be taken as primary Patroness. This is very easily arranged, as she is the chief Patroness of most Catholic enterprises, and almost any society established for a pious purpose may be devoted to her honor. If the society is already consecrated to one of the saints, that saint may be taken as the secondary patron of the Sodality. Whatever good works are already organized, may be continued precisely as before, being now made sections of

the Sodality and carried on in honor of the Blessed Mother, while new works may be taken up and organized at any time either through new sections or by confiding them to the care of existing sections.

REORGANIZATION OF AN EXISTING SOCIETY

The erection and affiliation of an existing society or group of societies as a Sodality, is accomplished in the same manner as in the case of a new Sodality. The interior reorganization of a society to conform to the Sodality ideal should, so far as possible, proceed along the lines indicated in the Sodality rules for the conduct of a well-organized Sodality. Care should be taken that the members realize the meaning of the change and they should apply in some way for admission into the Sodality, and the director should indicate his will to receive them by some outward sign. For the rest, the recommendations and suggestions made in this volume may for the most part be applied to the reorganization of an existing society as a Sodality, allowance being made for the differences of circumstances.

WHEN A CHANGE IS ADVISABLE

Societies which have a very marked and definite reason for separate existence, especially

those which are affiliated to national organizations, are prospering in their work and have already an enthusiastic and devoted membership, may be left to carry on their activities as they are, assisted, as they will be, by the new spirit of zeal and fervor which the Sodalities will engender in the parish. But those societies which have not these qualifications, which lack any reason for separate existence, had often much better be made a part of the Sodality or taken into its activities in the form of a section.

A CASE IN POINT

Thus in one parish when the work of organizing Sodalities there was taken up, it was found by the organizer that there were in the parish the following societies, unattached to any national association and quite independent of each other: First, an Altar and Sanctuary Society; second, a Society for the purchase of the block of real estate surrounding the church; third, a Social Club; fourth, a society, unattached, for the aid of the missions. The members of each were ignorant of the doings of the others, there was no coöperation, and the pastor readily accepted the suggestion that these societies be made sections of the Sodality,

and carry on the work under the especial patronage of the Blessed Virgin. The people also agreed, and when the Sodalities were organized, these societies continued their activities with the added benefit of the privileges and indulgences of Sodalists.

HELPING OTHER ORGANIZATIONS

It is very much in accord with the spirit of the Sodality and its traditions and practice to help in the work of other organizations by supplying volunteers, coöperating with their enterprises and lending aid in any way that can be managed. In this way the true spirit of the Sodality is put in practice, the spirit, that is, of brotherly love and helpfulness which should be peculiarly characteristic of Sodalists of Our Lady. In most parishes where the Sodality exists, this spirit of readiness to help is much in evidence and the Sodalists are found to be the backbone of most good works. But by systematizing this aid of other organizations, it will be much more effectual. Thus, there may be a section of promoters of the League of the Sacred Heart whose members will devote themselves to the spread of this holy devotion. Another section, in the Men's Sodality, may act as organizers and promoters of the Holy Name

Society, making it their business to see that every man in the parish is affiliated to this admirable society. Another section may act as auxiliaries of the Society of St. Vincent de Paul. Still another may undertake to promote whatever mission society exists in the diocese and so on indefinitely, the Sodalists may offer themselves or be induced to come forward in aid of any good object or any praiseworthy society of the parish.

CHAPTER II

SODALITIES FOR SPECIAL CLASSES OF PERSONS

THE NEED AND OPPORTUNITY

PARAGRAPH 4 of the rules of 1910 makes the following declaration: "The Sodality of Our Lady has been established for all the faithful. But its form of organization is best kept and its ends are most efficaciously reached, if separate Sodalities are established for separate classes of people differing in age, state or condition of life, so as to form Sodalities of boys, young men, mature men, students, working-men, etc." In his address to the Sodalists of Rome at the celebration of the fortieth anniversary of his own admission into the Sodality, his Holiness Benedict XV emphasized this tradition of the Sodality and declared that there now exist Sodalities for priests as well as for the laity, for professional persons as well as for the simple and poor, in fine, for all classes and for both sexes of the faithful. It is quite easy to see the need of these special societies. Different classes of persons have

very different needs and requirements, they must be fortified against particular temptations, instructed in their peculiar duties, encouraged by wise direction and association with others of their own class to give eminent service to their neighbor, their country, and the Church. These desirable things can best be accomplished through special Sodalities of the Blessed Virgin, organized along the general lines of Sodality methods, partaking of the privileges and indulgences of Sodalists, sharing in the benefits of membership in this world-wide institution with its forty thousand centers and its membership of some seven million, participating in the many prayers offered up throughout the world for the success of all Sodality work, yet organized to meet their precise needs and adequately to fill their very defined field. These special Sodalities therefore offer an extraordinary opportunity to meet the most advanced needs of the time, at the same time keeping close to the supernatural spirit and developing harmoniously the established traditions of Catholic action.

SODALITIES FOR PRIESTS

Since the zealous director is the heart and soul of Sodality work and because he feels in

his turn the need of the encouragement, information, and incentive which come from association, it is not surprising that Sodalities for priests have become very popular in some parts of the world. These Sodalities for priests have as their purpose not only to afford their members the common opportunities of a Sodality, its privileges and indulgences, its public honor of the Blessed Mother, the reminder of its regular meetings and its organized good works, but they are also and specially meant to help their priest-members to improve in the fine art of Sodality direction. When even a few fervent directors of Sodalities come together for special prayers in honor of the Mother of God, and then hold an informal discussion concerning the work of their Sodalities, the mutual interchange of ideas and communication of fervor must go far to help them make their own Sodality more fervent and more flourishing. Those who wish to organize a priests' Sodality would do well to call a preliminary meeting of a few directors on whose interest and enthusiasm they can count. The reason for priests' Sodalities as given above should then be gone over. Local conditions should be taken into account. If there is any danger of misunderstanding, the knowledge of the enterprise may

be kept for a time within the circle of its beginners, or, if any mention is to be made of it, another name may be used, such as the Priests' Society of the Blessed Virgin. It is not necessary to have many members nor even advisable in the beginning. Three or four who are thoroughly interested and will come to the meetings and conferences are quite enough to start with. No new members should be received except those whose interest and perseverance can be relied upon. In this way the work may be expected gradually to grow, particularly if the first members are serious in their intentions and if no premature announcement is made of the formation or work of the Sodality. For the rest, many of the suggestions contained herein will be of help in organizing this Sodality and in providing material for its discussions and conferences. An instruction should be given at every meeting and meetings should be held at the time most convenient for all.

SODALITIES FOR PHYSICIANS

There is a growing tendency to form guilds or groups of Catholic physicians for their spiritual and professional advantage. The idea is a timely one because the physician more

than other men needs the inspiration of right principles and courageous goodness which can be given him through such a special society. The advantage of organizing these groups of physicians in the form of Sodalities is obvious enough. The groups of Catholic physicians will in this way be drawn into a national movement and partake in all the benefits which come from Sodality membership, while at the same time they may be given those special aids, reminders, and instructions which their work requires. Among the particular activities for physicians' Sodalities are recommended: talks and Question Boxes on ethics and points of morals and of medical practice, the history of medicine from a Catholic standpoint, the distribution of pamphlets on subjects with a special bearing on medical practice, lecture courses given by the physicians themselves, round-table talks on professional topics, free clinics for the poor where these do not already exist in sufficient abundance, a library for physicians, containing books on ethics, general science, history and medicine. The members of the physicians' Sodality may also be enlisted to give talks to the Nurses' Sodalities and to other organizations, health talks to parish societies, talks to mothers on the health of the family and

the care of children, free advice and treatment to the poor, and similar good works. Circumstances may sometimes suggest that instead of the word Sodality these organizations should be announced under their other title of Society of the Blessed Virgin so as to obviate the prejudice and misunderstanding which too often attach to the word Sodality because of a misapprehension of the real nature of this society. For the rest, the general suggestions made herein may be applied in great part to Sodalities for physicians.

SODALITIES FOR MEDICAL STUDENTS

In some Catholic universities these Sodalities for the students of medicine have been found the very best means of attending to the spiritual interests of the students, and of safeguarding them during their professional studies. For the students who come from other cities and therefore must board about town, Mass is said at some convenient time on Sunday, and they are all encouraged to come to communion every Sunday if possible, confessions being heard before Mass. With a little encouragement some of the Sodalists will develop a decided and effective zeal in bringing back to the practice of their faith other Catholic students who have

fallen away, and sometimes will even succeed in introducing them into the Sodality. Medical students are very much burdened with work, and their chances for Sodality activities are therefore limited. Still it will be found that they can do something for the help of the missions even though it be little, can distribute Catholic literature, and from time to time perform some little act of personal charity in honor of the Blessed Virgin which will express their present devotion and be a preparation for greater things to come. When the students graduate they ought to be encouraged to keep up their connection with the Sodality, either by correspondence or by occasionally attending the meetings. If they have gotten thoroughly imbued with the Sodality spirit and loyalty, they can be made apostles of the Sodality idea among the Catholic physicians wherever they go to practice.

SODALITIES FOR LAWYERS

Though the legal profession does not involve so many moral difficulties nor such constant occasion for ethical decisions as that of the physician, the pitfalls of the lawyer's career are numerous and serious enough to make it expedient to provide for Catholic lawyers a So-

dality of their own, where the instructions, discussions and conferences can be brought to bear on their professional needs and special requirements. In these lawyers' Sodalities much the same procedure can be had as in the physicians', but the lecture courses, discussions, round-tables, etc., will turn on legal topics. Legal services may be given free to the poor, with business advice and directions about contracts, etc. Lectures may be interchanged between the lawyers' and physicians' Sodalities, with mutual advantage. What has been said of Sodalities in general may readily be applied to these Sodalities for lawyers.

SODALITIES FOR LAW STUDENTS

The Sodality has been very thoroughly tested likewise as a means of spiritual benefit and social incentive for students of law. Indeed all post-graduate Catholic students would benefit in a signal way by membership in a Sodality particularly conducted to meet their needs. What has been said of Sodalities for medical students will apply as well to Sodalities for those who are studying law. Those law students who are giving their whole time to the course are likely to have more leisure than the medical students. They can take up

some additional work in lecture courses, reading circles, catechetical and mission work, etc., and in this way will be able to improve themselves in speaking and at the same time help their neighbor and the Church, in honor of the Blessed Virgin.

SODALITIES FOR TEACHERS

In most of the large cities and in a number of smaller places a quite large proportion of the teachers in public schools are devout Catholic girls, many of whom would welcome any special aid they could obtain to lead a fervent and pious life. Some very successful Sodalities have been conducted for these teachers, offering them the inspiration of a weekly meeting, sections for the performance of a variety of works of piety and zeal, a well conducted annual retreat, a choice and suitable library, and the advice of an experienced and interested director. As in the case of the other special Sodalities, those who are contemplating the establishment of a Sodality for teachers will do well to go over in detail the recommendations made in the chapter on sections and select those activities which seem most suited to the circumstances of teachers. These may then be first got under way, and others may be added as oc-

casion allows or as a maturer consideration shows to be beneficial.

SODALITIES FOR NURSES

It is a perplexing question with the superiors of hospitals and superintendents of nurses how best to provide for the nurses in training, a spiritual apprenticeship in their noble calling which shall at least equal in efficiency the training that they receive in the material side of the nurse's life. The great increase in the number of Nurses' Sodalities is good evidence that in these societies can be found the answer to this vexing problem. We have made a special effort during the past few years to encourage the formation of these Sodalities, and where the work has been kept up with fidelity the results have been extremely gratifying. These Sodalities for Nurses are intended for the graduate nurses no less than for the pupils in training schools. They are meant to serve as schools of personal devotion, active zeal, and perseverance. The members should therefore be impressed from the beginning with the truth, "Once a Sodalist always a Sodalist," and taught to look on their entrance into the Sodality as a lifelong consecration to the service of the Blessed Mother by personal goodness,

the help of their neighbor, and the spread of the Faith in her honor.

SOME DETAILS OF THE NURSES' SODALITY

A membership card should be issued to each nurse when she graduates, or to each graduate when she is admitted to the Sodality, and she should be asked to promise to write in at least four times a year to the secretary of the Sodality to make a report of her work as a Sodalist and send in a signed Act of Consecration. Blanks and reminders for this purpose should be sent out by the secretary four times a year. On presentation of a membership card at any Sodality for Nurses, the newcomer should be welcomed and given the hospitality and all the privileges of the new Sodality. Every month about a week before the Sodality communion, the secretary of every Nurses' Sodality should send a postcard to each graduate nurse who is absent from the center, reminding her of the date of the Sodality's monthly communion and asking her to receive communion on that day wherever she may be, or as soon before or after that date as possible. This will remind the graduates periodically of their duties as Sodalists and keep them united in spirit with the Sodality.

SOME SUGGESTED ACTIVITIES

We venture to take from our "A Vade Mecum for Nurses and Social Workers" the following suggestions for sections in Nurses' Sodalities. Of course all these things are not to be taken up at once, but from time to time when they promise success:

(1) A well-selected library, with reference works especially selected with a view to the needs of nurses, books for spiritual reading on Catholic apologetics and doctrine, some Catholic fiction, and books on the ethics and history of nursing, etc.

(2) Courses of lectures, by the Chaplain, the nurse-graduates, the doctors and the Sister in charge of the Sodality, on subjects connected with the nursing profession, its history, ethics, and practice. These may be open to all nurses, even non-Catholics.

(3) Social meetings, which may take place in the nurses' home or other convenient place, and may include music, readings, etc. A chief feature, however, must be the opportunity given both student and graduate nurses to talk together, discuss mutual problems, and become better acquainted.

(4) A Mission Section, which may be called

the Self-Denial Section, to encourage and systematize the making of acts of self-denial in regard to unnecessary spending, and the sending of money thus saved to The Self-Denial Fund (care of THE QUEEN'S WORK, St. Louis, Mo.), to be forwarded to the needy missions.

(5) A Sewing Section which may make clothing for the poor, dresses for the children in the mission orphanages, vestments for churches, etc. The bits of old linen to be had in hospitals make excellent material for the making of ablution towels, and even amices and purificators for poor churches. Old vestments may be made over, etc.

(6) A Membership Section, to look up the Catholic nurses who are not already members of the Sodality and to get them to join, and to encourage faithful attendance at meetings and communions.

(7) A Section for the Crusade of the Knights and Ladies of the Blessed Sacrament, to promote the crusade for frequent, at least weekly, communion and for the honor of the Holy Eucharist. Full details of this crusade will be found on the leaflets of the Knights and Ladies of the Blessed Sacrament (which may be procured from the office of THE QUEEN'S WORK).

(8) A Benefit Fund, in case this is found to be needed. This fund is formed by small weekly or monthly contributions of the nurse Sodalists and each receives a fixed benefit on some specified occasion, such as marriage or the entrance into religion, sickness, etc.

(9) A Loan Fund, which is likewise established by small monthly contributions, each Sodalist being given a receipt for the amount contributed. These sums are then loaned to the nurse Sodalists to tide them over periods of need, a note being given by the borrower and the sum being repaid with interest when due. The fund will thus sustain and increase itself and, if carefully managed, may sometimes be of great assistance both to the students and to the graduate nurses in tiding over a time of sickness or meeting some special demand on their purse.

(10) A Catholic Book Section, which purchases for its members at wholesale prices selected Catholic books in portable and compact editions so that each Sodality may secure a serviceable traveling library for personal use and to lend or read to the sick. Publishers will give special rates if the books are bought in quantities.

(11) An Employment Section, which will

keep a list of available Catholic nurses and to which Catholics may apply to engage them.

(12) A Section for Sociability and Friendliness, which will get in touch with visiting Sodalists, invite non-members to meetings and arrange for entertainments and get-together meetings for nurses.

(13) A Poor Aid Section, to encourage the donation of money and old clothing to the poor, the giving of personal service to the sick poor when off duty, the instruction of poor mothers in the way of caring for their children, home hygiene, diet, cooking, home nursing, etc., etc.

(14) A Section in Catholic Apologetics, to promote among its members the study of Catholic Apologetics, Church History, the answers to common difficulties about the Faith, the method of simple instruction in the Faith so that each graduate and student nurse may be trained and prepared to teach, to her patients who wish instruction and to other inquirers as well, the essentials of the Catholic religion.

(15) A Section in the Ethics of Nursing, to study and discuss problems and principles connected with the duties of the nurse and the experiences which may come to her in the course of her service, the ethical aspects of the nurse's work, and similar topics.

(16) A Section for Post-graduate Study, for the graduate nurses, to guide and encourage them in the systematic continuance of their professional studies and in the pursuit of professional eminence. This may be done by courses of reading, conferences and the preparation of papers on professional subjects, etc.

(17) A Section for Spiritual Reading, another for Daily Mass, one for a quarter hour of mental prayer daily, for weekly or monthly days of recollection, for having Masses said weekly for members of the Section, etc., etc.

INTERCHANGE OF MEMBERS

When these Sodalities exist in all Catholic hospitals they will form a national system, and the nurses by presenting their membership card may be affiliated to any Sodality for nurses in the place where they come to live. It is very desirable in this connection that all Sodalities for nurses be organized on similar lines, so that members who go from one to the other may know what to expect and what is expected of them. These Nurses' Sodalities may readily coöperate with other organizations. Where there exists a Guild for Catholic Nurses, the Sodality may be made an inner circle of the Guild, admitting to its member-

ship only those members of the Guild who show a disposition to lead a devout life and to be faithful to the requirements of the Sodality. Besides the Sodalities in hospitals, city-wide Sodalities of graduate nurses have been established in some places. These Sodalities offer the Catholic graduate nurse opportunity for sociability and coöperation no less than for spiritual benefits. Other nurses as well as the members may be invited to the lectures, may use the library and attend the social meetings and conferences as guests. Full instructions for establishing these Sodalities, together with blanks for affiliation, Sodality supplies and books, etc., can be obtained from the office of THE QUEEN'S WORK.

POINTS ON MEMBERSHIP

In regard to all these special Sodalities, it is well to observe that even those who are already members of Sodalities in their parish, or who were admitted to Sodality membership while at school or college, may and should join the Sodality erected where they are now living and which has been established for the class to which they now belong. "Once a Sodalist always a Sodalist." Rule 30 of the edition of 1910 declares: "Sodalists once duly received into a

Sodality remain members of it always, unless they give it up of their own accord or are dismissed as unworthy." But the rules also indicate that Sodalists who go to another place to live, should enter in their new home a Sodality corresponding to their state of life. Thus rule 47 directs: "All Sodalists away for a year or more from the place of their Sodality and settling in a place from which they cannot attend its meetings, are obliged—in order to gain the indulgences—to enter, in their new home, a Sodality corresponding to their state of life, unless the director of such Sodality refuses them admission or there happens some other hindrance, of whose sufficiency the director of their former Sodality shall be judge." From this it is clear that those, for instance, who come to a training school for nurses, a school of law or medicine, where there is a Sodality should join that Sodality, expressly intended for themselves. It should be noted too, in answer to an often asked question that marriage does not change one's status as a member of a special Sodality, so that when, for instance, a member of a nurses' Sodality marries, she still remains a Sodalist. Obviously, too, married as well as single nurses may be admitted to the Sodality. Rule 29 declares, however: "Into

a Sodality of one class or state of life no one of another class or state of life can be admitted, unless the director for good reason judges otherwise."

ALUMNI AND ALUMNAE SODALITIES

It is a capital idea to keep the graduates of one's school or college together in an active and fervent Alumni or Alumnae Sodality. If the school Sodalities have been worthy of the name, they should have instilled into the boys and girls a lasting loyalty to the Sodality and made them realize the lifelong consecration which entrance into a school Sodality means to Sodality work and ideals. If this training in the school Sodality has been rightly done it ought not to be hard to keep the graduates close to their Alma Mater in a Sodality specially for themselves. These Alumni Sodalities ought to continue the work and traditions of the school Sodality with such additions and expansions as the new opportunities of the graduates give scope for. Thus work for the missions, for the poor, for Catholic sociability, for catechetical instruction, for the spread of Catholic literature, for reading and study circles, etc., can be entrusted to different sections of the Alumni or Alumnae Sodality. Where the organiza-

tion is powerful enough it may undertake some large work like the conducting of a summer home, or a Catholic center for working girls, a social settlement, etc.

AN INTERMEDIATE SODALITY

In many parishes a peculiar difficulty is experienced in taking care of the boys and girls who have just graduated from the eighth grade of the parish school, and who are not yet old enough for membership in the young men's or young ladies' Sodality. The solution may be found in an intermediate Sodality which will take the youngsters when they graduate and keep them until they are old enough to go into the ranks of the "young men and young ladies." This Sodality may be called the Alumni or Alumnae Sodality of the parish school, or it may be given the name of a saint who is the especial patron of youth. A vast leakage occurs just at that critical age when the children come from the protection of the parish school. They have been kept safe and away from temptation until just now when their passions are waking. Then they are suddenly exposed to the allurements of the world and at the same time deprived of the protective influence of school. Their needs may be met and their in-

experience safeguarded by a good Sodality for their especial selves. Otherwise they will think themselves too old to remain members of the school Sodality and the young men's and young ladies' Sodalities will consider them too young to join their ranks. So we shall have to regret in the future as in the past the tens of thousands of Catholic children, precious fruit of our Catholic schools, concerning whom pastors and sisters must sorrowfully say: "They go out, and we lose track of them."

SODALITIES IN THE PARISH SCHOOLS

A considerable defect has often been pointed out in our otherwise admirable system of Catholic teaching. There is a want and a need of some means of training the children for the lay apostolate. Catholic pupils are so watched and tended, so carefully guarded and helped in so many ways, that unless something in the way of unselfish effort for their neighbor and the Church is early required of them, they will become self-centered and selfish and will gradually come to think that all the works of the apostolate are for the sisters and the priests and that Catholic interests should be left entirely on their shoulders. School Sodalities if they are properly managed offer great chances for train-

ing the children in unselfishness and in the lay apostolate. Sections for the help of the missions, through the Self-Denial Fund will induce the children to make little acts of self-conquest and give the savings to the missions. A Section for Catholic literature will train them to collect and redistribute Catholic papers and magazines to individuals and institutions. The Catholic press hour, when, under the auspices of the Sodality, the students devote an hour each week to reading and commenting on Catholic periodicals and recent books, will teach them an interest in Catholic publications. If this work is persevered in for the whole of the child's course and done under the standard of the Sodality, it must have a deep influence on the child's allegiance to the Sodality and will suggest and encourage the participation in its good works in after life.

SOME DETAILS OF IMPORTANCE

Membership in the school Sodality should not be made a matter of mere routine. The child should not be tumbled into the Sodality as a matter of course and left passively, without instruction as to the meaning of the Sodality and the requirements and advantages of membership therein. From the beginning the

children should be put on trial, admitted at first only as candidates, and be required to make good as Sodalists and win their admission to full membership, only after a thorough trial and by exemplary conduct. They should be impressed with the idea that the Sodality is a lifelong consecration, a crusade of fidelity and effort for personal holiness, the help of the neighbor and the defense and spread of the Faith. The rules should be explained to them over and over again. New schemes for activities and good works ought to be introduced from time to time, to keep up their interest and enthusiasm. If any one objects that all this means too much effort and will interfere with other things, the answer is, that what we are aiming at, namely the training of the child for life in unselfish and persevering effort, is so precious a thing that no amount of trouble and effort would be too great to achieve it.

ORGANIZING A PARISH SCHOOL SODALITY

The following suggestions will prove helpful to those who truly wish to have an active and well organized Sodality in their parish school. Let us emphasize again the suggestion, not to make the Sodality a mere school exercise into which every pupil is coaxed or

pushed, but a willing and personal service freely entered into, and where membership is a reward of merit and perseverance. It takes some trouble to get the children to realize the real meaning and purpose of a Sodality, personal consecration which membership involves and the truth "Once a Sodalist always a Sodalist." Here then are the main points to be attended to in organizing a Sodality in a parish school:

Establishment: Obtain a blank for affiliation from THE QUEEN'S WORK, St. Louis, Mo. Have it properly signed, and return it to the same address. When the Bishop signs this blank your Sodality is *in existence*. When a diploma is sent to you from the Head Sodality in Rome your Sodality is *affiliated* and has a right to the privileges and indulgences of the Head Sodality.

Organization: Begin to organize as soon as the blank is signed by the Bishop, or even before if you wish.

(1) Explain to the children the nature and purpose of the Sodality. The Rules, especially No. 1, and the book "Children of Mary" (to be had from THE QUEEN'S WORK, price $1.00 postpaid), will afford material for instructions.

(2) Call for volunteer members, explaining that this is a personal consecration to the Blessed Virgin, a crusade of free service in her honor, a lifelong devotion.

(3) Fix the time of meetings, once a week if possible, at least once a month; the communion day once a month; secure medals, manuals or books of rules, etc., from the office of THE QUEEN'S WORK; decide what office of the Blessed Virgin or prayers in her honor are to be said at the meetings. Suit all, so far as possible, to the greater practical convenience and edification of the Sodalists.

(4) Decide what sections are to be established and what practical work they are to take up in honor of the Blessed Virgin. Sections recommended for parish school Sodalities are:

(a) Self-denial Mission Section to encourage work for the missions, especially practicing acts of self-denial and giving the money thus saved to the missions. This money may be sent to THE QUEEN'S WORK for the missions. Other mission work may also be done, such as gathering stamps and tinfoil, making dresses for mission children, sending tools, clothing, seeds, food, Catholic books and periodicals, etc., to missions. Addresses will be furnished by THE QUEEN'S WORK.

(b) Section of the Knights and Ladies of the Blessed Sacrament to promote the crusade for the honor of the Blessed Sacrament. Details and instructions will be found on the special leaflet to be had in quantities from THE QUEEN'S WORK.

(c) Section for Catholic Literature, to obtain subscriptions to Catholic periodicals,

gather up and redistribute to institutions and Catholic families the books, magazines and papers obtained by the members from home and friends, etc., etc.

(d) Good Reading Section, whose members pledge themselves to read each week or month a pious book, the life of a saint or other religious book.

(e) Angel Guardian Section, each member of which promises to supply a poor child with clothing, books, etc. This is for children who have sufficient means.

(f) Holy Name Section, to discourage all forms of bad talk and evil language.

(g) Pastor's Aid Section, whose members offer themselves to the pastor to aid him in any work he wishes done, such as running errands, serving early or inconvenient Masses, addressing or delivering circular letters, etc.

(h) Our Lady's Messengers, who take the side of the block on which they live and deliver to the members of the parish who live there the letters and circulars given them by the pastor. The president of the section sorts out the letters first.

(i) Sections for any other special work which may be needed and practicable.

(5) Each of these sections is to have its own president, secretary and any other officers required. It is well to make the assistant prefects and consultors officers of sections. (See the Rules for 1910 for the names and duties of Sodality officers.)

(6) Each member of the Sodality should belong to at least one of the sections.

(7) Cultivate initiative by letting the Sodalists themselves do as much work and carry as much initiative as they can. Cultivate interest by making much of the Sodality and showing that you expect much from the Sodalists. Cultivate unselfishness by letting the Sodalists all do something personally and self-sacrificingly for their neighbor and the Church. Even if the thing be small the lesson will be great. Cultivate devotion to the Blessed Mother by fervent, well-planned and well-conducted meetings and instructions, and by often reminding the Sodalists that all they do is for her.

(8) If you wish any further information, suggestions or assistance in organizing and conducting your Sodality, write to the editor of THE QUEEN'S WORK, St. Louis, Mo. This address is sufficient for all purposes.

(9) For Sodality literature, manuals, medals, leaflets, books and for the official organ of the Sodality, write to THE QUEEN'S WORK, St. Louis, Mo.

HIGH SCHOOL AND COLLEGE SODALITIES

Nearly all Catholic institutions of learning of any consequence have Sodalities for their pupils. But particular attention is required, and a good deal of persistent effort, to bring these Sodalities to their due efficiency as a school of personal goodness and persevering

devotion, and a preparation for the activities of after life in the lay apostolate. Pastors often complain that the graduates of Catholic high schools and colleges who should be their best helpers in the work of the parish, are in fact less dependable and less active in good works than those who have received no special advantages. This is a serious charge, and so far as it is justified, may be traced to the woeful want of any particular training for the lay apostolate during those impressionable years while the Catholic young man or young woman is finishing his or her education at a Catholic high school or college. Here again, if it is worth while to supply this crying defect, it is worth while to work hard to organize and keep up a thoroughly good Sodality. Experience has shown that where the Sodality is organized in active sections for the performance of various good works, the pupils get a bent in the direction of the lay apostolate which remains with them their whole life long. The deep impression which they receive of the excellence of the Sodality, the benefits it confers and the standard which is expected of them as Sodalists, will also remain for many years and may make them good members of the Sodality wherever they live and apostles of the Sodality

spirit in whatever neighborhood they find themselves. A low grade, listless, perfunctory, fossilized and worthless Sodality on the other hand gives them a wrong notion and so prejudices them against the Sodality, that they will instinctively avoid it out of mere tedium and distaste, for the rest of their lives.

ORGANIZING A SODALITY IN HIGH SCHOOL OR COLLEGE

The most effective way of reorganizing a Sodality or of organizing a new one in a high school or college is by means of a three days' retreat, in the course of which the Sodality spirit is inculcated and the Sodality works explained. At the conclusion of the retreat meetings of the students can be held and the work organized as is explained in the case of the organization of a parish Sodality. Where it is not possible to have a retreat, some vigorous and practical talks on Sodality work and ideals should be given to the Sodalists to put them in the mood and stir up their zeal and enthusiasm. For the work of organization the same suggestions that are given under the heading, Organizing a Parish School Sodality, which just precedes this section, may be repeated and the reader is referred to them.

Besides the sections there mentioned for the parish school Sodality, the following additional activities may be introduced when they prove timely.

(a) Poor Aid Section, to collect old clothing, shoes, furnishings, etc., for the St. Vincent de Paul Society or for distribution to the poor families of the parish.

(b) Social Study Club, to study social conditions, special needs of poor and defective classes, child welfare, recreational work and methods, etc., as preparation for intelligent and effective volunteer or professional work during vacation or after graduation. This volunteer study will supplement the regular course in sociology.

(c) Catholic Instruction Section, whose members will study the methods and courses of catechetical instruction for children so as to prepare themselves to take classes during vacation and after graduation. This section will supplement the class in Christian doctrine, and should be conducted so as to teach methods and class management.

(d) Entertainment Section, to provide entertainment for inmates of the homes for the aged, convalescents in hospitals, children in orphanages and homes, etc. Plays, elocution-

ary and musical evenings, operettas, etc., may be given by the members.

(e) Athletic Section, to encourage wholesome athletics, not for the Sodalists so much as for the benefit of young people generally or for the interests of the whole school. Contests, leagues, clubs of boys and girls are admirable means of doing good by keeping youngsters out of mischief.

(f) Musical Section, to encourage the preparation of musical programs for charitable purposes and for the work of the Entertainment Section, to prepare its members to teach music in settlement houses and night schools to poor Catholic children, to instruct those who wish to volunteer as organists and choir directors in small parishes and country towns.

(g) Authorship Section, to induce and assist its members to the first steps in Catholic authorship, in preparing contributions for diocesan papers and the college magazines, and to help one another in the correction and bettering of manuscripts, the choice and working up of subjects, the choosing of periodicals, etc.

(h) Lecture Section, to prepare lectures on Catholic themes, events, great periods and characters of history, etc., with appropriate series of slides to illustrate them. These lec-

tures are apportioned to several members, each being given a half or a third to memorize. They are then trained in the rendering of them, and the lectures are given in parishes, Catholic clubs and societies, and in institutions, Catholic and others. This has been found an excellent activity for college Sodalists.

(i) Sewing Section, for girl Sodalists, to make clothes for the poor, vestments, altar linen, etc., for poor churches and the missions, to repair worn vestments gathered from well-to-do parishes and send them to the needy ones, to make articles of ornament and use for the poor and for fairs and bazaars.

(j) Academies. These are groups of Sodalists who study some special subject, such as literature, Catholic art, history, economics, sociology, science in its various subdivisions, music, its theory and history, etc. An academy may be begun for any study within the scope of the Sodalists and suited to their pursuit.

(k) Citizenship and Civic Section, to study the rights and duties of the ballot.

(l) Immigrant Aid Section, to prepare its members for work among Catholic adult immigrants, the distribution of literature, home making and English classes, etc.

(m) Children's Aid Section, to help defec-

tive and neglected children, form clubs, etc.

(n) Parish School Aid Section, to get Catholic children into parish schools, help poor or backward pupils, provide books or clothing for the needy, etc.

(o) Dramatic Section, to prepare plays, make lists and copies of good plays, etc.

(p) Current Events Section, to study and discuss these especially from Catholic viewpoints.

(q) Domestic Science Section, to prepare to teach this to poor children and mothers.

A judicious choice among this suggested work is recommended. Begin with a few and add new activities from time to time. Some of the suggested work is for advanced pupils only.

SOME PRACTICAL GOOD WORKS

For the convenience of Directors who wish rapidly to review and consider the various good works which their Sodalities might undertake, we subjoin the following list of the activities of Sodalities and other societies, taken for the most part from the pages of the various issues of THE QUEEN'S WORK. These activities will be found described more in detail under the appropriate paragraphs of the

following chapters on Sections; this list is meant merely as a means of quickly surveying the fields of possible activities:

Absent Sodalists—weekly letters from
Acts of Consecration—sending to absent members
Alms—Lenten
Altar Linen—making, distributing
Altar Vestments—making, distributing
Apologetics
Apostleship of the Press
Articles of Devotion—making and distributing
Art Section
Bad Advertisements—organized protest against
Bad Amusements—organized protest against
Bad Exhibitions of all kinds—suppressing
Bad Papers—organized protest against
Bad Post Cards—suppressing
Bad Theaters—suppressing
Baptism—preparing patients for
Bad Bill Boards—organized protest against
Bad Pictures—suppressing
Baskets—Christmas
Bible—stories for children
Birthday Parties for each member
Blasphemy and Bad Language—suppression of
Blind—work for the
Boarding Schools—gathering discarded clothing for orphans, etc.
Book—buying one a month
Book Exchange for poor students
Book Racks—church door
Book Talks
Booklets—spreading
Boys' Brigade and Cadet Corps
Boys' Work-shop
Bureau—central directory of boarding houses, etc.
Bureaus—employment, medical, legal, business advice, etc.
Catechetical Instructions for children during the year, for children in the summertime, for prisoners, for the sick in hospitals, etc.
Catholic Books in public libraries—cataloguing and circulating
Catholic Books—clubs to buy
Catholic Books—distributing
Catholic Books in public libraries—introducing
Catholic Books—white list of
Catholic Boy Scout Band
Catholic Instruction League
Catholic Literature Hour—to teach children and interest them in Catholic literature
Catholic Magazines—collecting and re-distributing
Catholic Magazines—getting subscribers for
Catholic Magazines—subscriptions to, for those who cannot afford it themselves

Catholic Schools—inducing parents to send their children to
Charitable Institutions—giving supplies to
Child—adopting a
Children's Entertainments for the poor
Children—First Communion clothing for
Children in Hospitals—scrap books for
Children under School Age—morning of play for
Chinese—night schools for
Christ-Child Work
Church Adornment
Church Music
Circulating Catholic Literature in railroad stations and in street cars
Clerical Students—educating
Clothing and Feeding the Poor
Clubs for Boys and Girls
Club Rooms for the Sodalists, with light lunches from time to time in the evening
Club Rooms—managing
Clubs—neighborhood
Clubs—social
Collecting cast off clothing, shoes, etc., renovating it and selling it for a small fee for Catholic charities
Conversations—spiritual
Converts—instructing
Current Topics—talks on
Daily Mass
Daily Mass for the Sodality
Daily Rosary in families
Dance—teaching children to
Deaf mutes—work for
Dinners—charity
Dramatic Class
Dramatic Section
Educate Students for the Priesthood—section for
Endowment Funds for Schools
English—academies for
Entertainments — exchanging with other Sodalities
Entertainments for poor boys, followed by catechetical instruction
Entertainments of Music and Elocution—at Boys' Homes, etc.
Entertainments of Music and Elocution—at hospitals, at the Little Sisters of the Poor, at reformatories, etc.
Eucharistic Sections in College Sodalities
Extension Work—university
Fallen-away Catholics—seeking them out
Fast and Abstinence for Sodality intentions
Federation Activity
Federation Sections in College Sodalities
First Communion—preparing for
First Communion—preparing sick children for
Flower Section—to supply blossoms to the hospitals, after they have been used in social functions
Foreign Languages—academies for
Frequent Communion
Games—organizing for children
Get-together meetings
Giving Tea, tobacco, etc., to

inmates of poor houses, hospitals, etc.
Good Reading Section
Guardian Angel Band, each child to take care of a poor child, making or supplying its clothes, buying its shoes, etc.
Gymnasium Class
Home and Family Entertainments—teaching children and mothers how to make home interesting and agreeable
Homes for Girls
Hospitals—visiting
Hospital Work, distributing jellies, cakes, tobacco, magazines, fruits
Hour of Adoration
Housekeepers—parochial
House to House Visitation in tenement district
Immigrants—helping
Indian Missions—helping
Infants of Needy Mothers—making clothing and remodeling garments for
Italian Missions—helping
Junior Sodalities—organization of
Lectures and Addresses in public places, e. g., in public squares and on street corners
Lecture Bureaus
Letter-writing Sections
Libraries—church door
Library—free
Literature Sections in College Sodalities
Living Rosary
Marian Congress
Marian Meetings
Market—coöperative
Marriages—revalidation of
Masses for the Dead
May Devotions
Mission Sections
Missions—supplies for the, vestments, ornaments for the sanctuary
Mothers' and Daughters' Day, or Fathers' and Sons', or Mothers' and Sons', or Fathers' and Daughters' Day, with Mass, Communion and breakfast
Mutual Aid Association
Mutual Benefit Society
Negro Missions—helping
Night School—free
New Arrivals—welcoming them
News Boys' Homes
Nurseries—day
Orphan Asylums—distributing pictures at
Orphans—visiting the
Parish—card register of
Parish Census—verifying
Parish—districting the
Parish Receptions to make parents acquainted
Parish School Section
Parish Welfare Section
Parish Welfare Societies
Penny Weekly Collections—among the classes of school
Perpetual Praise Section—each member to take a day of the week for special devotion
Pilgrimages
Poor Children—Christmas spreads for

Poor Children—lawn parties for
Poor Children—music lessons for
Poor Children—vocal training for
Poor Girls—bureau to sell handiwork of
Poor Mothers—teaching housekeeping to
Post-graduate Sodality—organizing
Prayer-Books—distributing
Press Notices
Professional Sodalities
Publicity Work
Public Speaking—academies for
Reading to the old folk at the Little Sisters of the Poor, and helping them in other ways
Reading to the Sick
Recreation Work
Recording Attendance—card system of
Research—academies for
Retreats—promotion of
Retreats—supporting
Retreat Houses—founding
Retreats—organizing
Retreats—patronizing
Retreat Literature—spreading
Rooming Houses—directory of
Rosaries—distributing
Sacred Vestments—repairing and re-distributing
Sacred Vestments—making
Salaried Social Work
Scapulars—distributing
Scholarships—perpetual
School Census—to find Catholic children not attending parish school
School Children—warm lunch for
Schools—cooking
School—free day
Schools—industrial
Scripture Study Section
Section for Savings
Section for Frequent Communion
Section of the Holy Name
Self-Denial Fund
Selling Needlework for the Poor
Sewing Circles, with free materials and instruction
Sick Benefit Section
Sick Poor—presents to
Sick Visiting Section
Singing Classes for children
Sodality Choir
Sodality Gymnasium
Sodality Library
Sodality Mass
Sodality Organization by means of groups or circles
Sodality Showers
Sodality Social Club
Sodality Social Re-unions
Social Study—academies for
Speak—teaching children to
Spiritual Bouquets, instead of flowers at funerals
Spiritual Reading
Stenography—classes in
Story Hours
Study Clubs—debating
Study Clubs—domestic science
Study Clubs—English literature

Summer Schools for backward children
Talks—health
Talks by Sodalists
Talks to Poor Mothers—home-making, hygiene and sanitation
To Sell Catholic Books—a barrow brigade from a book rack on wheels
Travelers' Aid
Union of Prayer
Union of Sodalities—joining
Vacation Schools for Children
Visiting Prisoners
Wardrobe of the Poor
Week-end Tramps
Women's Handiwork—exchange for
Working Children—homes for
Workingmen's Retreats
Working People—savings bank for
Writing—academies for

CHAPTER III

THE ORGANIZATION OF SECTIONS

WHAT IS A SECTION?

A SECTION in a Sodality is a committee or group of members who form a subordinate organized body which carries on some special work of the Sodality. Just as a legislative body, the Congress of the United States for example, cannot do all its work in the general meeting, but must appoint committees to attend to special departments of activity, so in Sodalities it has been found effective to divide up the activities among Sections or committees of the Sodalists. Each member of the Sodality may then choose whatever activities he wishes to take part in and may volunteer for the Sections devoted to the works in question.

RECOMMENDED IN THE RULES. TRADITIONAL

Sections are commended in the Common Rules (Art. III, Nos. 12, 13), where, after

declaring that the Sodality must "labor by various means to foster piety in the Sodalists and to lead them to practice works of charity toward their neighbor," the rules proceed to urge the formation of "particular Sections, each with an organization and life of its own, though always subject to the governing authority of the Sodality." This is in accord with the best traditions of the Sodality. From the early times of the Sodality groups of fervent members were employed in all sorts of works of piety and mercy; and, though the name Section is of modern origin, one finds in the records of ancient Sodalities that almost every conceivable good work was undertaken at one time or another by some group of Sodalists, which would in our times be given the name of Section. Again, in Article VI, No. 42, it is said: "It is very desirable that all the Sodalists should take an active part in some one of the Sections, and, where circumstances permit, it will be good to make this of obligation." This is also a crystallization of the traditions of many fervent Sodalities, where a participation in the active works of the Sections is a necessary condition of membership. Indeed, the zeal of those engaged in such works is indicative of the real spirit of the Sodality.

ADVANTAGES OF SECTIONS. UNITY

Sections afford a simple, flexible, and effective method of organization. They supply a means to divide up and organize the works of the Sodalists without confusion or overlapping of activities and without waste of energies. Pastors and people often complain of the indefinite multiplication of societies with no bond of union among them, which tends to fritter away the powers of the laity and clergy by dividing them into independent and quite separate groups. While a certain number of separate societies is useful and desirable, the indefinite multiplication of small independent organizations, one for each need that comes up, tends to divide the flood of Catholic activity into too many shallow streams. Sections in the Sodality offer a means of providing for many needs of the parish and the Church in general, without establishing new societies. While the Sodality supplies the permanent element in the organization and inspires its members with zeal and active fervor through its meetings and the instructions of the Director, the Sections furnish an element of variety and a means of meeting new needs, keeping in touch with the development of new activities, and allowing each

active member of the parish to choose the work best suited to his talents and inclinations, while all are kept together by the common bond of Sodalists and their common devotion to the Blessed Mother. Then the reading of reports from all the Sections at the general meeting of the Sodality acquaints all with the work which others are doing. Thus, instead of the jealousy which is likely to spring from the existence of many small and separate organizations, the Sodalists all work in unison, each in his own sphere of activity, and there arises a friendly emulation among the various Sections for the welfare of the parish and the honor of their holy Queen.

THE WORKS OF SECTIONS

Taking care that the rights and field of work of existing societies be not interfered with, since coöperation, not competition, should be the watchword of the Sodality, Sections may be formed for any good work for which there is need and which is within the powers of the members to accomplish. Permanent Sections will be maintained for the activities which have a permanent place in the Sodality's sphere of effort, and temporary Sections may, at the shortest notice, be organized to meet a special

occasion, and disbanded again as soon as the work is no longer needed. Indeed, it is very advisable to organize new Sections from time to time to supply the element of variety, without which even the holiest of associations is likely to pall. In the choice of the Sections to be established regard should be had to the local needs, and those works should be first undertaken which best meet the more pressing needs and best suit the inclinations and the abilities of the members. Each Sodality may choose from among the many works proposed, the ones that best apply to its own membership and circumstances.

COOPERATION, NOT COMPETITION

It may be said in general that where a need is already being met in a parish the efforts of the Sodalists should be directed toward helping on the existing organization, not toward supplanting it. Thus, where the St. Vincent de Paul Society is established in the parish the Sodalists should be its most zealous and faithful helpers. It is not necessary nor even advisable that the Sodality assume credit for, or control of, all the activities in which it participates. It should delight in unselfish cooperation, and it may be often advisable to

establish Sections for the express purpose of helping on some other organization. Thus, for example, one Section may give the services of its members to be Promoters for the League of the Sacred Heart, another Section may be organizers for the Holy Name Society, and so on.

INTERNAL ORGANIZATION OF SECTIONS

In every Section there should be a president, a secretary, and, where needed, a treasurer; and they will be responsible for the management of the work of the Section, which should be left, so far as is possible, in their hands. The Director and the general officers of the Sodality itself should encourage, suggest, and guide, where necessary or helpful, but the detail work of the Section, upon which will depend its success or failure, should be left to its own officers and members, and they should be made to feel that on them rests the responsibility for the work, and that the credit of achievement will be theirs. It is of prime importance to choose tactful, capable, and energetic officers, and these may either be elected by the members of the Section or appointed by the Director, whichever seems most likely to ensure the choice of the most suitable leaders. It should

be remembered, however, that, other things being equal, the members of the Section are more likely to coöperate well with, and to give enthusiastic support to, officers that they have chosen themselves rather than those who are appointed from without. In practice the choice of the officers is usually easily arranged, since those who have been most energetic in organizing the Section and who have most time and capacity for the work will naturally be given charge of it.

THE PRESIDENT OF THE SECTION

The president of the Section has general supervision of the work. He presides at the meetings, assigns workers for various tasks within the scope of the Section, arranges for special meetings, decides questions of detail, appoints sub-committees where required, prepares or causes to be prepared schedules of work and plans in advance, sees that the other officers of the Section attend to the charges committed to them, and gives general encouragement, direction, and supervision to the work assigned to his Section. He should consult with the Director of the Sodality and its prefect, and be guided by their judgment, especially in what concerns the common interests

of the Sodality. It is of great importance that the one who holds this office should be able and willing to perform its duties exactly and with energy, otherwise he should be replaced without delay, since much depends on the leadership and enthusiasm of the president. None of these offices are to be considered honorary, and where a change of officers is clearly for the good of the work no personal considerations should be allowed to interfere with such a change.

THE OTHER OFFICERS

The secretary and treasurer of the Section will have the duties commonly assigned to such officers, and in case of a conflict of opinion as to whom certain activities belong, it may be decided by the president. Wherever, in the course of the work or from the nature of the Section, other officers may seem to be required, they may be appointed by the president of the Section or elected by the members with the advice and consent of the Director of the Sodality. Since, in the words of the rule (Art. III, No. 13), each of the Sections has "an organization and life of its own, though always subject to the governing authority of the Sodality," the work of the Section will be carried on apart

from the general meetings of the Sodalists. Reports, at least in summary, of the work of all the Sections are to be given at the general Sodality meetings. So, also, each officer of a Section will have charge of the department of its work proper to his office, and will make full report thereof at the separate meetings of the Section itself. It will help to understand the workings of a Section, to keep in mind that it is a standing committee of the Sodality, subject for the most part to the rules and enjoying the powers of such a committee.

Though each Sodalist may belong to as many Sections as he can faithfully attend and properly serve on, still it is not expedient, generally speaking, that any one should be an officer of more than one Section unless the works are so related, that having charge of one activity will not interfere with the energetic and competent direction of the other.

SUGGESTIONS FOR THE SUCCESSFUL MANAGEMENT OF SECTIONS

To ensure the successful working of a Section especial attention should be paid to the following points:

(1) Assign to the Section a very definite work, making it clear just what the members

are expected to do and giving as detailed suggestions as possible, so that all may have a definite notion of just what their work is to be.

(2) Keep the work within the easy capacity of the workers, distributing it so that no one may be overburdened or forced to do more than his share.

(3) See that competent officers are in charge, and give them as full authority and responsibility as possible. Let it be known that the work is in their hands and depends on them, and that the credit for success is also largely theirs.

(4) Take care that the work of the Section be given due publicity. This may be done by reports in the Catholic press, by summaries of the work read at the general Sodality meetings, and by accounts in the Church Bulletin, etc.

(5) Encourage friendly competition between the different Sections. This will be helped by due publicity, and may be furthered by praising the accomplishments of those Sections which have the best report to make at the general meetings, by posting up specially creditable reports, etc.

(6) Introduce a new phase of work or a new method from time to time. (See the sug-

gestions offered in THE QUEEN'S WORK, bound volumes and current issues, *passim*).

(7) Introduce a simple practical system into the work and keep to it as much as possible, so that every one may know how to proceed and the work may go forward with method.

(8) Do not attempt too much or too many things at a time, nor overtax the zeal or the energies of the workers. Remember that in volunteer work of this sort the workers must draw upon time needed perhaps for recreation or rest, and that no one should be expected to do very much at one time. A little from many, not much from the few, is the way in which the Sections should achieve their results.

(9) Avoid cliques or closed circles, and see that every one who wishes may share in the work.

(10) Make the spirit of supernatural self-sacrifice the inspiration of all exterior activities, and remember that all the work of the Sodalists is to be inspired by an ardent devotion to the Blessed Mother of God, and that exterior works of charity and zeal have as their end: "to foster piety in the Sodalists themselves and to give exercise to Catholic zeal and charity."

CHAPTER IV

SECTIONS FOR SODALITY WELFARE

DIVISIONS OF SECTIONS

THE work of the Sodalists naturally falls into four chief divisions: Work for the welfare of the Sodality itself; Work for the personal holiness of the Sodalist directly; Work for the help of the neighbor through all the spiritual and corporal works of mercy; and finally, Work for the defense of the Faith and for the welfare of the Church and its spread throughout the world. The Sections of the Sodality follow these general divisions, and they will therefore be dealt with under corresponding heads in the chapters that follow. It will of course be understood that these chapters are merely suggestive, and do not pretend either to exhaust the subject or to lay down dogmatically the limits of Sodality work. They contain many ideas gathered from the experience of Sodalities and from the work of successful Sections here and abroad.

THE SOCIABILITY SECTION

This Section will: 1—Have charge of social evenings for the Sodalists, arranging the entertainments and program for such occasions, introducing members to one another, trying to discourage the formation of cliques and closed circles among the Sodalists by promoting a cordial and general friendliness.

2—Arrange for joint meetings with other Sodalities, the members of both Sodalities meeting first at one center then at the other, holding a joint religious meeting, and a social meeting afterwards in the Sodality hall or parish school, etc.

3—Organize such forms of sociability in prayer and recreation as the Fathers' and Sons' Communion and Breakfast, at which the Young Men's Sodality members each invites his father, or vice versa; Mothers' and Daughters' Communion, Breakfast, etc. A Fathers' and Daughters' and Mothers' and Sons' Breakfast is also a very successful combination. This may also be modified to take the form of a Sodality dinner and Social evening, to which the sons will take the mothers, the daughters the fathers, etc.

4—Promote sociability in other ways, as, for

example, by introducing newcomers to the parish to some of the members of the Sodality, looking out for those who are lonely and unacquainted in the parish and making them welcome to Sodality meetings, etc., etc.

THE ENTERTAINMENT SECTION

This Section will: 1—Take charge of the Sodality plays, outings, picnics, and other forms of entertainment organized for the general good of the parish.

2—Arrange for exchanges of plays and recitals, musical, dramatic, elocutionary, etc., with other Sodalities. Thus, when several Sodalities, as is often the custom, have carefully prepared a play or other entertainment, each may come to the other parish and repeat the performance, thus giving a double benefit for the time and care spent in preparation of entertainments, which would otherwise in many cases be enjoyed by one parish only.

MEMBERSHIP SECTION

This Section will: 1—Canvass the whole parish for new members by a house to house visitation, inquiring for eligible members, enrolling them as candidates, taking their name and address, and making an appointment for

them to meet the Director or Prefect. This will require the dividing of the parish into districts, having a form-blank for registering information received, and carrying leaflets which tell of the advantages of membership in the Sodality, to be left for perusal and reflection by the intending candidate. (See also the remarks on Districting the Parish.) The members of the Section doing this work should know thoroughly the requirements for membership, and should not allow their eagerness to get new members to betray them into minimizing the requirements for membership or enrolling those who are obviously unfit to be Sodalists.

2—Conduct special campaigns for membership at certain seasons of the year, for example, at the approach of the feast of the Immaculate Conception, of the patronal feast of the Sodality, of New Year's, Easter, or any other special occasion, and at the time of the annual retreat. During such campaigns special prizes, such as a picture of the Madonna, a book, medal, etc., may be given to any of the Sodalists who bring in a certain number of acceptable candidates for the Sodality.

3—Interview members who are remiss in attendance and encourage them to be faithful,

trying to instill the spirit of loyalty to the Sodality out of devotion to the Blessed Mother.

4—Get in touch with new arrivals in the parish, explain to them the advantage of membership and its requirements, and induce them to become candidates if they are eligible.

5—Members of this Section may qualify as Instructors of Candidates and may also assist the Secretary in keeping the records of attendance at meetings.

SECTION FOR THE UNION OF SODALISTS IN PRAYER

1—The members of this Section will see that all the Sodalists are enrolled in the Union of Sodalists in Prayer, and explain to new members the purposes of the Union. They will distribute the leaflets containing the prayers of the Union, send in the intentions and thanksgivings of the Sodalists monthly to THE QUEEN'S WORK for publication, keep account of the special prayers, communions, and good works offered for the special intentions of members of the Union, and report a summary of them at the general meetings.

2—It will be the duty of the President of this Section, with the counsel of the members, to suggest to the Director special intentions

for the prayers of the Sodalists to be announced by him at the meetings, such as the repose of the souls of members of other Sodalities of the same city, lately deceased, the success of the works of other Sodalities and of Sodality unions in other places, special local needs, and whatever other intentions may be timely and suited to keep up the fervor and interest in prayer of the members of the Union.

3—The members of this Section may also assist in organizing the League of the Sacred Heart where no special Section exists for this purpose.

THE MUTUAL AID SECTION

The members of this Section will conduct Benefit Associations for the Sodalists. Great caution is necessary in work of this kind, and no plan should be adopted without the most mature consideration and the formal approval of all those in authority. The plan for financing the undertaking should be adopted from some similar organization already in existence and whose experience has tested the worth of the plan, or at least the details should be submitted to an expert in such matters for his approval. Experts in the organization of insur-

ance companies are of course best qualified to advise.

Benefit Associations may be formed for many purposes. Thus, in the Young Men's and Young Women's Sodalities, the benefits may be payable on the occasion of marriage, of entering the religious life, or going to study for the priesthood. Or they may be paid on occasion of sickness, of unavoidable unemployment, of death, of disabling accident, etc., in the Sodalities both for the old and the young.

One plan that has been found successful for a time in one Sodality is to have each member pay one assessment of, say, a dollar on entering the Section, and this is kept for the payment of the first benefit which falls due. Then, at the same time that this first benefit is paid out, a second assessment is made on all the remaining members, which is deposited in a bank and kept for the payment of the next benefit. In this way the sum of one benefit payment is always in the treasury.

A warning should be given in this connection that the funeral assessment plan sometimes works for a time and then falls to pieces because the members of the association grow tired of paying assessments, or move and are lost

track of, or from carelessness in keeping the records, etc. The Sodalists in charge of such a work should therefore be very careful to explain to every one who joins this association the exact obligation incurred, to obtain a signed agreement, keep the records very carefully, and insist on the prompt payment of all assessments.

SAVINGS FUND SECTION

Savings funds to encourage the members to put by something for a rainy day, and to foster the habit of thrift may also be made a part of Sodality activity. By arrangement with a local savings bank the pass books, dime banks, etc., may be had, and the members may agree to let the interest on their savings, which, though small in itself, will amount to quite a sum from many deposits, go to the benefit of the missions or some other worthy object.

LOAN FUNDS SECTION

In the same way a fund to make loans to the members may be accumulated by small weekly or monthly contributions, and members may be accommodated with the use of sums of money for a time, paying a consideration therefor which will go to augment the fund. This

will be especially helpful in the case of Sodalities for nurses, for young men and young women who work, etc. There is a wide need for such activities to protect the members from the loan sharks that infest large cities, as may be seen from the article on the Poor Man's Bank in THE QUEEN'S WORK for December, 1915, page 285. But wherever any work of this character is undertaken, very great caution is necessary to put and to keep all the transactions on a basis of strict business methods. The neglect of business precautions will bring grave evils and abuses wherever there is a question of money and accounts.

THE LECTURE SECTION

This will organize and conduct public courses of lectures for the Sodalists and the public generally. Sub-committees of the Section may be given charge of details, as, for example: the Program Committee, to formulate plans, draw up the program, secure the services of lecturers, and have the programs printed; the Publicity Committee, to secure the widest possible publicity, by having notices appear as frequently as possible in the secular and Catholic press, by asking the pastors to announce the dates and subjects from the pulpit, and

sending them gummed slips with the proper announcements each week to paste in their announcement books, etc.; the Reception and Ushers' Committee, to attend to the comfort of those who patronize the lectures, and receive the lecturers who come from other places; the Book Table Committee, to manage the distribution or sale of booklets and pamphlets which may be brought by the lecturer or furnished by the Sodalists, and so on.

The lecture courses should be worked up with great care. Timely, interesting and helpful subjects should be chosen, good lecturers secured, and a careful publicity campaign conducted in the press, and by means of post cards, handbills, notices, and announcements from the pulpit. It sometimes helps to have the lectures in different parishes in rotation; but in this case great care must be taken to avoid mistakes of date and place on the part of the public, and the Ushers' Committee should be sure that the hall will be ready, lighted, warmed, etc. Stereopticon pictures add to the interest of many classes of lectures, and diagrams, drawn on large sheets of paper so as to be generally visible, serve to illustrate and fix the points of the lecture graphically. It is sometimes found helpful, where the nature of the

subject permits, to introduce a short intermission of five or ten minutes between the halves of the lecture, so that the audience, which has listened with concentration for half an hour, may chat and relax the mind, which thus gains in power of attention during the last half hour of the lecture.

Effort should be made not only to enlist the services of lecturers who are already known and experienced, but also to encourage and bring out talent among the members of the Sodality itself and those of other parishes of the city.

A STUDY CLASS IN LECTURING

Those who are themselves capable of preparing and delivering lectures may form a study class in practical lecturing, and invite experienced lecturers to come and teach them the method of preparing a lecture, the gathering of material, treatment of the subject, and points of presentation and delivery. From the members of this study class lecturers may be enlisted for the following year. Where not enough material for such a class is found in a single parish, several may combine to form one; or such a class may be organized through the Sodality Union.

The subjects for the lectures should be chosen with an eye to the probable tastes and capacity of the hearers. Subjects capable of popular treatment may be found in great abundance in Catholic history. The lives of great Catholic leaders, of the saints of the Church, the patron saints of the parishes or Sodalities, local Catholic history, the work of Catholics in building up the State and the nation, Catholics in the Revolutionary War, the Civil War, and the Great War, the work of Catholic sisterhoods, the various works of the Sodality and of other Catholic societies—these and similar subjects lend themselves to illustrated lectures, the pictures for which may be obtained from articles in magazines and from books. Lectures on the missions, at home and abroad, on the Church in other lands, on Catholic social works, on the heroes and heroines of Catholic story, St. Joan of Arc, Columbus, Charlemagne, Marquette, De Smedt, Dante, St. Vincent de Paul, etc., etc., can be made to please and instruct general audiences.

Special courses in social study and similar topics are very much to be recommended. Studies of conditions in one's own city, of the housing conditions of the poor sections of one's

city, of organized charity work in the city both Catholic and non-Catholic, the methods and organizations for relief and for constructive charity, make very profitable subjects, which may be made extremely interesting by the use of pictures. It is often possible to obtain from members of the clergy and the laity lectures on subjects with which they are specially familiar, accounts of travel, lectures on literary or scientific subjects, which they can prepare without much difficulty because of a previous familiarity with the theme.

A course of apologetic lectures, explaining and defending the history, claims, doctrines, and moral teaching of the Church is always timely and may be made extremely interesting. It should be thrown open to non-Catholics as well as Catholics, and usually had better be positive and explanatory rather than controversial. The use of a Question Box will bring out difficulties and obscure points, which may be answered on the spot or kept for solution until the next meeting. The Director may supply the speakers, or they may be invited by the Sodalists themselves. Young priests who are assistants in city parishes will find in the preparation of such a course of lectures a means to repeat some of the most important

matter of their first year of theology and put it into popular form.

Vocational talks, by members of different professions and by skilled workers in various trades, form a very interesting series for Sodalities of young folk who are beginning life. These talks should aim at giving as vivid and accurate an account as possible of the calling in question, its rewards and opportunities for service, and the qualities requisite for success. Addresses on citizenship and on civic service and coöperation should not be neglected. It is extremely desirable that our Catholic people should be eminent in their unselfish zeal for civic improvement and noted for their self-sacrifice for the public welfare. The attitude of hearty coöperation with the best influences and movements in civic work should be inculcated, and definite suggestions given for personal service. Patriotism is not merely a sentiment; it is a duty. And moreover, the best way to direct and control the earnest but sometimes misguided efforts of non-Catholics for reform is not to criticize and condemn their work, which has after all much good-will at bottom, but to join with them where permissible and prudent, and direct their attempts along right lines by suggestions that are con-

structive and criticism that is encouraging. Well-prepared lectures on citizenship and public service will prepare our people for this cooperation.

OTHER ACTIVITIES OF LECTURE SECTIONS

The members of the Lecture Sections may also organize debates, both among the Sodalists themselves and with other Sodalities and societies. They may form Current Topic Groups, which will meet together and learn of and discuss public happenings, especially as they affect the interests of the state and the Church. Several may be appointed for each meeting of this group who will prepare a brief paper or talk, and the others may then ask questions or make comments.

Neighborhood groups, composed of Sodalists who live in the same small district may meet at one another's homes for study, reading and discussion.

A course of lectures on the Holy Scriptures has proved a very interesting series, especially for teachers, professional men and women, and others of better education.

It is often possible to obtain special lecturers from the publicity boards of railroads, large manufacturing interests, and social or-

ganizations, who will deliver gratis a lecture with illustrations in the interest of the special work which employs them. At some public libraries sets of slides may be borrowed, with the text to accompany them. Finally it should be kept in mind that to bring out, train and encourage new lecturers is a very precious part of the work of this Section and one never to be lost sight of.

COÖPERATION WITH OTHER PARISHES

By working in conjunction with other parishes great advantages will be gained. The same lecture may be given in succession in several places, sets of slides, etc., may be exchanged and the cost divided, suggestions for subjects and courses may be given and received, and more publicity secured for the lectures, so that those who failed to hear a given lecture in one parish may go to hear it elsewhere. Besides, a healthy rivalry may be encouraged in the development of new lecturers, in numbers in attendance, etc. This coöperation will of course be best secured through the Entertainment Committee of the Sodality Union, and through this committee the Lecture Sections may get in touch with the work

in other cities, so as to facilitate a still wider exchange of slides, lecturers, and ideas.

SOME SUCCESSFUL PLANS

The Jeanne d'Arc Club, of St. Ignatius' College, Chicago, has developed a very successful plan for the conducting of a Lecture Section in colleges. Lectures are prepared on appealing subjects, such as St. Joan of Arc, The Sacred Heart, God's Way of Love, The Bread of Life, The Soldier Saint (Ignatius) and his Company, Father Marquette, The Little Flower of Jesus, and others. These lectures are corrected and polished until they represent the subject in as attractive and appealing a way as possible, and a collection is made of the best pictures obtainable, from which lantern slides are made to illustrate the lecture. Chosen members of the club, sometimes one, sometimes three, then proceed to memorize the lecture, and they are trained in its delivery until they are letter perfect. All this secures for the lecture a degree of success, for it is well and movingly written, delivered in a practiced and stirring way, and illustrated with appealing pictures. Experience has shown that such lectures are extremely popular and

can compete even with the movies! (See *The Jeanne d'Arc Club,* by George A. Dinneen, S. J., THE QUEEN'S WORK for December, 1915, Vol. III, p. 265.)

For the organization of lecture courses throughout a city the plan of the Catholic Federation of Societies of Boston commends itself. The city was divided into districts of three or four parishes, with a priest in charge of each district. In each parish the pastor was required to have prepared a lecture by some member of the parish, on some subject of Catholic interest. This lecture was submitted in writing to the pastor, who corrected it, suggested whatever changes were expedient, and handed it back to the writer to be memorized. He then gave the lecturer whatever aid he required in practicing the delivery of the lecture. These lecturers, the subjects they were prepared to speak on, and the parish they represented were then listed and a copy sent to every pastor. From the list a schedule of lectures was prepared for the meetings of Federation, which were held in rotation in the parishes of each district. In this way a vast number of Catholics and others have the opportunity of hearing the lectures, and a notably good quality of talent is enlisted in this work. Jurists, men in

public life, and highly educated members of the laity in general are glad to offer their services for the work. A well-organized publicity committee furnishes the text of the lectures to the daily press for publication, and local papers print copious extracts from the well-prepared speeches.

The Autovan Campaign, described in THE QUEEN'S WORK for January, 1918, will suggest still another activity for the Lecture Sections. It consists in going about in an automobile and addressing open-air meetings on the doctrines of the Church and on Catholic principles. Positive and explanatory matter is recommended rather than controversy or refutation, the purpose being to give non-Catholics who would never approach a Catholic church the opportunity to hear a frank and friendly account of the Church and its teachings. Books explanatory of Catholic doctrine may be carried for sale, and a collection may be taken up for the spread of Catholic literature.

THE COMMON CAUSE PLAN

The Common Cause Society of Boston, from whose activities the Autovan Campaign developed, holds meetings both in the open air

on Boston Common and in Franklin Union Hall. The Free Forum Plan, as it is called, is followed, "the lecturer being given one hour to open the debate, after which discussion is in order. Some one of those desiring to speak in the negative is recognized by the president and is invited to take the platform for a five-minute statement. The negative is followed by an affirmative, also recognized from the floor. Alternating debaters are thus chosen until a few minutes from the time to adjourn, when the lecturer of the evening sums up the arguments in rebuttal." With due precautions and preparation this plan offers an excellent opportunity for the Lecture Section of Young Men's Sodalities in particular. Inquiry at the police headquarters will obtain information of the places—public squares, street corners, and public halls, etc.—where such meetings can be held, and meetings may be organized according to the above plan. Picked men from the Lecture Section may carry on the meeting, and their remarks will reach the very element of the people who most need to hear something of the teachings and principles of the Faith and have least opportunity to do so. An instance of the good to be accomplished in this way is the achievement of some

members of a Senior Sodality in a Catholic college. The Director heard that a socialistic stump speaker was reviling the Church in his nightly speeches at a near-by corner. He suggested to some of the better speakers among the Sodalists to go and take a hand in the discussion. They went, and asked the speaker, toward the end of his attack, whether he would allow a few questions, and soon brought him to confess that the posers they put were too much for him. They then mounted the soap box themselves and soon had the crowd cheering the Church and hissing the socialistic traducer. (See the article on The Common Cause Society by Arthur B. Corbett, in THE QUEEN'S WORK for March, 1915, Vol. II.)

THE WAYS AND MEANS SECTION

This section will have charge of providing funds for the special needs of the Sodality and for general Sodality work. The manner of raising funds should be chosen with careful regard to the convenience of the Sodalists and the circumstances of places and persons. A very usual way is the collecting of regular dues, but in many cases it is preferable to take a collection to which each may give what he wishes. The direction of the rules on this point is as

follows: "Let each contribute for the expenses of the Sodality either a voluntary alms, such as his means permit, or a small fixed sum, determined by custom." (Rules, Art. 6. n. 46.) The pecuniary feature of the Sodality should be kept entirely subordinate, and no one should be vexed by insistent collections. There is always a temptation to realize upon the zeal of the members by using the Sodality as a money-raising organization. This has been the ruin of many flourishing Sodalities and the cause of the neglect of spiritual work. Hence it will be well to have on this committee the most tactful, prudent, and careful of the members, and to take care that its activities are well moderated and temperately carried on. Contributions for the support of Sodality work should be given from motives of supernatural generosity and zeal, and hence the members of this section should take care to base their appeals on this motive. If the spirit of the Sodalists is what it should be means will never be lacking for any reasonable expense. Those means of collection which appeal to the more unselfish and supernatural motives are therefore to be preferred, and though the immediate return may not be so great as from fairs, ba-

zaars, raffles, and similar catchpenny schemes, the results in the long run will be far greater, because the spirit of unselfish giving will be fostered by every new effort at collecting. Our Catholic people should be accustomed to give in proportion to their means from a sense of duty, and not require to be coaxed by entertainments or material returns. Joint committees are sometimes effective, with members from each of the Sodalities in the parish to conduct a collection campaign. In some parishes a standing committee of members of the Men's Sodalities is given charge by the pastor of all the collection work of the parish, including pew rent, and the results are very good.

COLLECTION CAMPAIGNS

The general outlines of a collection campaign for some special purpose, as developed by the Y. M. C. A. and similar organizations, are as follows. With modifications they may be applied to the conduct of a parish campaign as well.

First, the promise of support of the leading citizens is secured, with some large donations to serve as an initial encouragement. Then sound publicity is given in every available way

to stir up interest in the cause for which the money is to be asked, and to arouse the spirit of generous self-sacrifice for the cause. A card index of the addresses of all those who may be expected to contribute is made from all available sources, from lists of pew holders, rosters of societies, etc. Committees are formed of volunteer collectors, who are divided into bands of ten, with a captain at the head of each band. These bands are assigned districts, and the cards containing the addresses in his district are given to the captain of each band, carefully separated into packs, one for each collector for every day of the campaign. The addresses in each pack are close together, so that no time is lost getting from one to the other. No one can solicit a contribution except from one whose card he carries, until the last day, when any one may ask whomsoever he chooses. Incidental encouragements are provided in the way of a daily luncheon, when reports are read and enthusiastic speeches made to kindle the zeal of the workers; huge clocks or thermometers which indicate by the motion of the hands or the rise of the mercury the progress of the pledges secured, from zero to the amount desired; the ringing of bells and tooting of whistles whenever ten thousand dollars more has been col-

lected; and similar devices to stimulate interest and rouse enthusiasm. These details, trifling though they may seem, are of great value as helps toward success.

CHAPTER V

SECTIONS FOR PERSONAL HOLINESS

SPIRITUAL READING SECTION

SUPREMELY important for the cultivation of personal holiness is the regular practice of spiritual reading, the perusal of books which directly tend to instruct the mind in the ways of holiness and to move the will to walk therein. The members of the Spiritual Reading Section will therefore devote themselves to practicing this most helpful spiritual activity and encouraging its practice by others. They will therefore agree:

1—To read every day for at least a quarter of an hour some approved spiritual book, such as the life of a saint, a work on a directly spiritual topic, or an article in a Catholic periodical on a point of personal holiness.

2—To use their influence in a tactful and prudent way to induce others to make daily spiritual reading. This may be done by recommending some book that we have found specially helpful ourselves; by speaking of the in-

terest, profit, charm we have found in spiritual reading; by offering to read a spiritual book aloud while others are working or sewing, etc.; by having on hand copies of our own of the books we are most interested in and have found most helpful, and lending them to others after we have aroused their desire to read them by speaking of the books; by tactfully introducing the subject of the profit and need of spiritual reading in such a way as to make others wish to practice it; by pointing out in the Sodality library such spiritual books as we think our friends will specially appreciate and enjoy. All this is to be done with delicacy and consideration, so as to avoid giving the appearance that we are preaching or endeavoring to reform others. On the other hand, a false delicacy and timidity should not be suffered to deter us from this work, since spiritual reading is so needed and neglected at this time. The members of the Section should realize that theirs is a true apostolate, of immense importance to the Church and to souls.

3—By encouraging the purchase of spiritual books, and forming groups for that purpose. Thus a club may be formed of twelve or more persons to purchase that many copies of the Imitation of Christ, the New Testament, or

some other spiritual book, which may then be had from the publishers at wholesale prices. "Buy a book a month," or even, "Buy a book a year," would be an excellent motto to express this purpose of the Section. All members should thus be encouraged to form their personal libraries.

4—By arranging to meet at the houses of friends in rotation on some night of the week for spiritual reading in common, with a little informal discussion, each remarking what he or she considers the most striking thought in the evening's reading. While one is reading the others may work or sew. The rest of the evening may be passed in reading some work of Catholic letters or in talk.

5—By making a list of the spiritual books in the Sodality library and helping to add to them from time to time; and by having such spiritual books as are of more general interest bought for the Public Library. When this is done it should be the care of the Section to induce others to take these books out, and to do so themselves, so that the librarian may see that there is a genuine demand for such books.

6—By prayer and study in the interest of spiritual reading. At few periods of the world was there more need of such reading than now,

when the flood of trashy and harmful reading and the prevalence of worldliness and distraction make it more than ever necessary to fortify the mind and strengthen the will with spiritual thoughts and motives. Therefore the members of this Section should look on their task as of sacred moment, and should use every effort, by prayer, study, and work, to make their apostolate effective. Few works of the Sodality are more important, and few require more tact, courage, and perseverance.

FREQUENT COMMUNION SECTION

The members of this Section will pray, study, and work for the spread of frequent and daily communion. As regards the personal practice of frequent communion, all the Sodalists are invited by the Rule to take part in the work of this Section. The passage reads: "They should consider as addressed in a special way to them the invitation to frequent and daily communion which the Holy See has made to all the Faithful, and therefore each and every Sodalist is earnestly recommended to strengthen himself with the Bread of Angels, not only on the day when he can gain a plenary indulgence as a Sodalist, but also to strive to follow the pious and salutary custom, most eag-

erly desired by Christ, Our Lord, and the Catholic Church, of approaching the Holy Table often and even daily." (Art. 6, n. 39.)

To organize and systematize this practice of frequent communion among the Sodalists, and to aid them in extending it to others, a crusade of personal devotion and apostolic propaganda for the honor of the Blessed Eucharist has been begun through THE QUEEN'S WORK, after the suggestions obtained from a similar movement in England. Those who participate in this crusade are called The Knights and Ladies of the Blessed Sacrament. This name designates, not a new confraternity or society, nor, indeed, an organization of any kind, but a personal service and a crusade of devotion. The following paragraphs have been widely used to explain the work of these crusaders. For brevity's sake the work of the men is spoken of throughout, but whatever is said of the Knights is to be understood of the Ladies also, as the work of the men and women, boys and girls is identical.

THE KNIGHTS AND LADIES OF THE BLESSED SACRAMENT

The Knights are a body pledged to a *Crusade* for promoting frequent communion.

They are bound by their *Word of Honor* to be at least weekly communicants and to promote daily communion. They do not form a confraternity, guild or sodality, but an *Individual Service.*

The Knight serves the Blessed Sacrament in every way that presents itself, and leads in a *Crusade* of chivalrous devotion to spread the love for his Eucharistic King.

The Knight is bound by his *Word of Honor* (his promise does not bind under sin):

1—To be at least a weekly communicant; and, if through no fault of his he has been compelled to miss, he will make up for it by an extra communion, knowing that nothing so conduces to the glory of God as his Knight's duty.

2—To hand on what he has received, by explaining the *Crusade,* and by knighting others after receiving their *Word of Honor.*

3—To endeavor to make a Knight's Vigil by visiting the Blessed Sacrament occasionally, if only for a few minutes.

5—To make a practice of attending Benediction services.

6—To genuflect profoundly, reverently, upon entering or leaving the church.

7—To watch at the Forty Hours' devotion.

8—To make the sign of the Cross reverently and with dignity.

9—To fight against anything in thought, word or deed in himself or from others, that may endanger the purity of his soul or body.

10—To offer his weekly communion for all the Knights on the central *Roll of Honor,* not excluding other intentions.

Confession

Although few things are more powerful in keeping the Knight "fit" in soul and body than weekly confession, the Knight does not include this in his *Word of Honor,* as it is sometimes difficult for a busy man, and, provided he is not conscious of any serious sin, he will more faithfully serve by making an act of contrition for his venial sins and going to his Knight's duty.

Those Who Are Already Weekly Communicants

These, evidently, should become Knights in order to encourage and lead, by organization and persuasion, men and youths who will more readily follow a noble and chivalrous example.

Priest-Knights

The Fathers of the secular and regular clergy in becoming Knights undertake to promote the *Crusade* in their parishes, with their penitents, and among those in any way under their care.

Ecclesiastical Students and Religious

As it is possible for these to be daily communicants—the highest grade in the Circle of Knights—they become Knights by giving their *Word of Honor* to receive daily unless prevented by indisposition or other legitimate excuse.

Promoter-Knights

These undertake to form a Circle of twelve.

The Knight's Thanksgiving

The Knight of the Blessed Sacrament makes a special feature of his thanksgiving after communion, and, unless pressed for time, always remains from seven to ten minutes after the end of Mass.

The Age of Admission

The *Crusade* is carried on by men, but young people may be admitted as *Pages* when

they have made their First Communion, and as *Junior Knights* when they have turned their thirteenth birthday.

The Knight's Magazine

All information concerning the Knights of the Blessed Sacrament will be found month by month in THE QUEEN'S WORK, St. Louis, Missouri.

The Badge of the Knight of the Blessed Sacrament

The badge may be obtained from THE QUEEN'S WORK.

N. B.—Although the Knight's *Word of Honor* pledges him to weekly communion, he will endeavor to lead the *Crusade* of daily communion whenever possible, and a vast number of Knights are daily communicants.

The Form of Initiation

The Knight's Word of Honor:

The Candidate says:

It is my will to seek admission into the Circle of Knights of the Blessed Sacrament. On my Word of Honor I promise to receive the Most Holy Body and Blood of my Lord in Holy Communion at least once a week, and to observe all the customs of the Knighthood.

Signature.....

The Knight receiving the Candidate says:

In virtue of the power duly vested in me, I receive you into the Circle of Knights of the Blessed Sacrament. Your name shall now be inscribed upon the Roll of the Knighthood, and may it be written forever in the Book of Life.

Signature.....

N. B.—The Knights keep their signed forms, but in all cases full names and addresses must be sent to the Director, the Editor of THE QUEEN'S WORK, St. Louis, Missouri.

A PLAN FOR SCHOOLS

In schools, academies and colleges the following plan has been found very practical. Badges are secured of the Knights and Ladies of the Blessed Sacrament, which remain the property of the school. The money for this purpose may be secured from some generous benefactor, or may be raised by the Communion Section of the Sodality by opening a subscription for the purchase of the badges. A badge is given to every student who makes the pledge of the Knights and Ladies of the Blessed Sacrament as given above, to be worn so long as he or she is faithful to the conditions of the promise, and surrendered if the crusade is given up. Of course a slight or temporary defection does not count, but only an abandon-

ment of the pledge. Three degrees of membership are established, as follows:

1—First Degree: Those who practice weekly communion.

2—Second Degree: Those who go at least twice a week.

3—Third Degree: Those who receive practically every day.

It is well to inaugurate the crusade of the Knights and Ladies in school each year by a solemn meeting of all the students, at which an instruction on frequent and daily communion is given, the pledge is read aloud by the prefect of the Sodality or the president of the Frequent Communion Section, and signed by each of the students desiring to join in the crusade (each of the candidates comes forward in turn and signs the Roll of Honor, which is placed on a table in the front of the chapel, and a badge of the Knights or Ladies of the Blessed Sacrament is given to each member). Any student who will fulfill the conditions may become a member of the Knights and Ladies of the Blessed Sacrament, whether a member of the Sodality or not. The members of the Communion Section of the Sodality then take charge each of a band of ten or more of the Knights or Ladies, and secure from them re-

ports of the number of communions received each week, to be published or put on the bulletin board as totals for the encouragement of all.

It is to be noted that, although the activities of the Knights and Ladies of the Blessed Sacrament are not confined to the Sodalists, still the members of the Sodality are to be the chief promoters and workers in this crusade. In fact the Knights and Ladies of the Blessed Sacrament offer a very simple and practical means of carrying out the second part of the purpose of the Communion Sections, which is to encourage the practice on the part of others as well as to practice frequent communion themselves.

SECTION FOR STUDY AND PRAYER FOR THE INCREASE OF FREQUENT COMMUNION

Heartfelt and persevering prayer for the increase of frequent communion, the offering of one's own communions and of acts of charity, devotion, and sacrifice for this intention, are works of this Section most pleasing to our Lord in the Blessed Sacrament. The members should also study the subject so as to become more fervent themselves and to be able to give better reasons to others for this holy practice.

All should be familiar with the letter of the Holy Father Pius X on this subject, and understand it, and they should also read some of the excellent books that were written in explanation and support of the urgent invitation of the Pope to all the Faithful to go to Holy Communion often and, if possible, every day. The easy conditions laid down by the Pope for frequent and daily communion, i. e., that the one who receives daily need only be in a state of grace and approach the Holy Table with a good intention, should also be thoroughly understood, and the members should have in mind sound arguments drawn from the benefit to one's own soul, the wish of the Pope, the Church, and of Our Lord Himself, and the great honor given to Christ, to persuade others to this holy custom of daily communion.

Finally, when they find the chance, the members should try with tact and perseverance to put it into the minds of others to communicate often. A word of encouragement, a simple explanation of the easy conditions on which the Pope invites all to receive daily, a bit of praise for some one who is making sacrifices to go often to communion—such effective little acts of zeal will readily occur to the members of the Frequent Communion Section.

DAILY MASS SECTION

Where the number of the Sodalists or other conditions render it advisable, a separate Section may be established in the Sodality for the devotion of daily Mass. Elsewhere the Communion Section may take up the promotion of this admirable practice. The Sodalists of the Section for daily Mass will themselves attend Mass every day, and will encourage the practice in others. They will do well to join the Confraternity of Daily Mass, lately established in New York and enriched with indulgences, and to induce others to join it.

PERPETUAL PRAISE SECTION

The object of this Section is to organize its members to keep up a continual succession of acts of devotion to the Blessed Sacrament, Our Blessed Lady, the secondary patron of the Sodality, etc. The members will therefore each be assigned a day of the week on which to receive Holy Communion, and offer their prayers and good works for these intentions, performing, besides, some special acts of devotion, such as visits to the Blessed Sacrament, when practicable, the recitation of special prayers, etc., as an oblation of praise. In this way a con-

certed and perpetual praise is offered by the members as well as a continual reparation for the coldness and indifference of the world.

Another plan for the same Section is to divide the members into groups of twelve and assign to each group one day of the week. The twelve members will then each take one hour of the day assigned to their group, to be passed in special recollection and prayer.

Still another method is to keep one hour of praise and adoration each day, thirty members being assigned each a day of the month on which to keep this hour of praise.

Finally, some day of the week, for instance Saturday, in honor of the Blessed Virgin, may be kept as a day of praise, each of the members taking one hour of the day for special recollection and prayer, and a joint meeting being held in the evening for prayers in common.

The method adopted will of course depend on the number of members and the character of the Sodality.

THE MASS SECTION

Provides means for having a Mass said once every week or once every month, according as the members agree, for the intentions of the living members of the Section.

THE HOLY PACT

This is an agreement between the members to give the first intention in the petitionary part of Sunday Mass, communion, beads, and other good works, to those members assigned in their turn by the president of the Section. If for any reason a member desires prayers on any special Sunday not her own, she can exchange with the member assigned for that Sunday. Each recipient may apply the fruits to any intention she wishes, but only among the living. The bands may be arranged so that each member will receive one Sunday a month.

THE VISIT SECTION

Makes visits to the Blessed Sacrament, with spiritual communion, and to our Blessed Lady, to pray for the Sodality and its members. Some make this visit daily, some several times a week, some every week, so that there are three degrees.

THE ROSARY SECTION

Encourages its members to the recitation of the Rosary. All who become members recite the beads every day. The distribution of rosaries that have been blessed for the Dominican

and Crozier indulgences, etc., may likewise be undertaken. Catholics in the army and navy, in public and private institutions, and the poor may be the beneficiaries.

THE SILENT CRUSADE OF REPARATION

Its members agree to make instant atonement for wrongful acts or words, seen or heard, and for their own transgressions so soon as they become aware of them, by the aspiration: "Thy Kingdom Come!" The principle underlying this work is a very reasonable one: that we should adopt in the spiritual life the wise maxim of business, "Pay as you go!" and should make daily and hourly reparation for the faults which we commit ourselves, or for the unkind, disrespectful, angry, profane, or improper acts, remarks or expressions which come under our notice. This is explained in a small leaflet issued on the subject.

SACRED HEART SECTION

The members will act as promoters for the League of the Sacred Heart, discharging faithfully the usual duties of promoters and striving to spread this admirable devotion in every way in their power. If desired, the promoters of the League in a parish may be formed into this

Section, thus keeping them in touch with the activities of the Sodality and giving them an opportunity to induce all the members of the Sodality to join the League and be fervent in their practice of the devotion.

THE HOLY NAME SECTION

Where the Holy Name Society is established in a parish the active promoters may be grouped into this Section, and the Section itself may be formed where no Holy Name as yet exists, for the promotion of that organization. On another page the relation between the Sodality for men and the Holy Name Societies will be treated in detail. Sufficient to say here that there is no conflict whatever between the aims of these two societies, both approved by the Church and both specially intended for men, and that through the organization of a group of Sodalists into a Section of promoters for the Holy Name the pastor may be sure of always having at hand devoted men who will work to enlist all the men of the parish in the Holy Name. Nor does this imply making the Holy Name Society subordinate in any way to the Sodality. For it would be quite as useful and as proper, where need was and if the constitution of the Holy Name Society favored

such a work, to form a group of members of the Holy Name to encourage membership in the Sodality. A holy spirit of coöperation between the approved societies of the Church is much to be desired, and the help given to the work of other societies is not lost to the Sodality itself, but brings down in greater measure the grace of God upon its work and stirs up the members to greater zeal for the work of the Sodality itself.

THE MEDITATION SECTION

The members of this Section will agree to make at least a quarter of an hour of meditation every day, in accord with the rule of the Sodality. They may also secure and circulate leaflets containing outlines of meditations, approved books containing the points for daily meditation, and works explaining and encouraging the most excellent and fruitful practice of mental prayer. The members of this Section should also be deeply and practically interested in the promotion of what are called "closed retreats," where the retreatants retire to some secluded religious house and give the entire time of the retreat to mental prayer, the examination of their conscience and the form-

ing of good resolutions. They should also be ready, with tact and prudence, to encourage others to take up the practice of mental prayer and to induce them to join this Section. In this distracted age few things are more necessary for the cultivation of the interior life, which it is one of the chief objects of the Sodality to foster, than the practice of at least a few moments of mental prayer every day. Hence this Section has an object far more important than appears at first sight, and the numbers and fervor of its membership will be a good index of the solid piety of the Sodalists.

THE SECTION FOR MONTHLY RECOLLECTION

In small Sodalities this Section may be merged with the Meditation Section. Its purpose is to organize and encourage the practice of a monthly recollection, at which the Sodalists assemble for a day each month to go over the matter of their last annual retreat, recall their good resolves, and give as much of the day as they can to this holy practice, to spiritual reading and mental prayer. A regular order of exercises for the monthly recollection should be adopted, and the meetings for this purpose may be held either at some religious house

where retreats are given or in the Sodality Hall and the church. As much quiet and recollection as possible should be secured.

THE RETREAT SECTION

Will have as its purpose to promote and encourage in every practicable way the making of what are called "closed retreats," both by the members of the Section themselves and by others, even those without the Sodality. In many localities these retreats are held periodically at colleges and religious houses, seminaries, etc., for men; and for women at convents, where those wishing to make such a retreat are invited to come for three or four days, usually at the week's end, and give their whole time and attention for that period to mental prayer, examination of conscience, and the making of good resolutions. But this good work needs the aid of lay helpers who will encourage others to come to make a retreat, organize bands of retreatants, make public the dates assigned, assist in raising whatever funds are needed for the progress of the work, distribute leaflets telling of the advantages of a retreat, and encourage those who are backward or timid about entering on this new experience. To coöper-

ate in all these ways will be the duty of the members of the Retreat Section.

It is this sort of closed retreat that is recommended in the rules and should be part of the yearly routine of the Sodality wherever possible. But, as it is often not practicable for all the members of the Sodality to assemble together for a closed retreat, it will be well for the Retreat Section to induce as many as possible of the Sodalists to make each year one of the closed retreats in addition to the usual Sodality exercises. To go apart from one's daily affairs and give one's whole time to the affairs of the soul has a degree of efficacy far beyond that of the usual preached retreat, where the distractions of daily life have full swing except during the few hours given to listening to instructions.

Where there is no established center of retreats for the laity it will be the work of this Section to encourage and promote the commencement of such retreats in some suitable religious house, by forming bands of volunteers who are willing to make the exercises of a closed retreat, by guaranteeing the necessary expenses, and undertaking to give the necessary publicity to insure success. The most

happy result of the efforts of the devoted members of the Retreat Section would be the establishment in their city of a House of Retreats entirely devoted to this most holy and fruitful work. In Europe, at last reports, there were over one hundred such houses, some for men and some for women, and there is no reason why the work should not flourish here in equal measure. Such a House of Retreats would be open all year round, in charge of a competent priest who would direct the retreatants, and a schedule could be arranged by which all classes and ages might have their opportunity to come and make the exercises of a retreat.

It is difficult to overestimate the importance of the work of this Section at a time when men and women so much need just the opportunity for solitude and reflection which a retreat will give them. Closed retreats are without doubt a providential answer to the needs of the day, and an antidote to the prevalent distraction and worldliness. Instead of one or two scattered houses of retreat, such as exist at present in this country, there should be scores of these sanataria of the spiritual life, so distributed throughout our large centers of population that one would be within easy reach of every one who wished to refresh and strengthen his soul

by the exercises of a retreat. Where a Union of Sodalities exists it will be possible in the course of time to unite the various Sections for promoting retreats into a joint committee which can effectually undertake the promotion of a permanent house of retreats in coöperation with other organizations.

CHAPTER VI

SECTIONS FOR THE HELP OF THE NEIGHBOR

A PRELIMINARY SURVEY

THE first step in the planning of Sections for the help of the neighbor should be a careful survey of the field of action. The activities undertaken should be suited to the abilities of the Sodalists, conformable to the needs of the parish, and not in conflict or competition with the work of existing societies. To plan wisely it is necessary to know clearly just what are the capacities of the Sodalists, what are the leading needs of the parish and what is already being done to meet them. This survey may be made either informally by the Director and officers in consultation (and this will be the best plan in small parishes, where conditions are well known and readily discussed) or a more formal investigation may be made, by appointing committees of Sodalists to report at a Consultors' meeting and then discussing the facts

they present concerning the important points mentioned above.

The perusal of the following suggestions for work for the neighbor will supply the heads of the discussion, and the object should be clearly to define the situation in the parish and prudently to plan the Sections most needed at the present time and in which it is likely that the Sodalists will be most interested and hence most successful.

Though a great many activities are here suggested it is not intended that all shall be done at once nor that every work is to be taken up by each Sodality. The result of a careful preliminary survey should be to put the Director and the officers of the Sodality in a position so to plan and choose the work to be attempted that it may interest the workers and give them a field for the exercise of zeal and devotion without overburdening them with work or interfering with existing enterprises.

The committees which are appointed to report for this survey may be the following:

1.—Committee on Needs and Opportunities for work in the parish. This committee may go over the suggestions which follow, and make investigations in regard to the activities which are presently needed in their locality. Where

the parish is large it may be necessary to divide the field of the committee, as, for example, into: Need of work for strangers and drifters; for the poor and unemployed; for children; for sociability and cultural activities; for Catholic immigrants and their families; for Catholic literature; school aid; moral influences; social work, and whatever other departments of investigation local conditions may make necessary. The ones who investigate these particular subjects will be qualifying themselves for active work along the lines with which they thus become familiar.

2.—Committee on Existing Activities. This committee will make a careful report on the work already being done in the parish, so as to obviate any duplication, conflict, or competition. Where some other society is already working to meet a need the Sodalists may of course form a Section to coöperate and furnish workers if needed. Where necessary a third committee may make an investigation into the number and capacities of those Sodalists who will take a share in the work, but in general the Director and the Consultors will be familiar with the membership of the Sodality and can inquire beforehand as to how many wish to join

Sections and what they will be specially interested in doing.

Obviously, in many parishes where the conditions are very well known to the Director and the needs are simple it will be enough for him to look over the suggestions given in the following paragraphs and to suggest to the Sodalists what he considers the most timely work to be done.

DISTRICTING THE PARISH

It has been found exceedingly helpful for the orderly and thorough accomplishment of work for the neighbor, particularly in large and crowded parishes, to district the parish; that is, to divide the territory covered by the parish into a certain number of districts so as to include in each approximately the same number of Catholic families.

Each district should represent so far as is possible a like field of work, and to provide for this the districting should take into account not only the number of Catholic families residing in the district, but also the nature of the population and the character of their dwelling places. Thus some parts of the parish may be very thickly populated by very poor parishion-

ers, and here the district should have less territory. Another part of the same parish may have a scattering of Catholic families, well-to-do, easy of access, and therefore not requiring so much personal attention to keep them in touch with the pastor; and here the district may be made much larger in territory. About fifty families in a district has been found a convenient arrangement in some places, but no hard and fast rule can be given.

Especially is it necessary to give study and care to the work of districting in the case of a large and crowded city parish with a poor and transient population. After a year's experience it will probably be found advisable to redistrict the parish in the light of experience of actual conditions in the various localities.

A MAP OF THE PARISH

When the districts and their limits have been decided on it is well to have made a blueprint map of the parish and to give copies to the various workers, who need to know the boundaries of the districts. This will make it possible to distribute workers evenly at a moment's notice by giving to each one a definite part of a district to work in. It will also prevent overlapping of work when many are engaged to-

gether. Such districting will be especially helpful and even necessary in organizing the work of the Parish Welfare Section.

THE PARISH WELFARE SECTION

The members of this Section assist the pastor in keeping in touch with all the parish, promoting its spiritual and temporal welfare under his direction, in the ways to be hereinafter explained. In particular they bring to the notice of the pastor those cases and conditions among the parishioners which need his special attention and ministrations.

It is increasingly hard for the pastor of the present day to keep in touch with all of his sometimes too numerous flock, because of modern circumstances—the overcrowded living conditions, the unsettled state of many neighborhoods where there is constant changing of residence and moving in and out of the parish, the number of drifters and strangers in lodging houses and hotels, and the presence of colonies of immigrants or of the very poor. The Parish Welfare Section is a tried and practical way of organizing the laity to assist the pastor in keeping in touch with his people, welcoming the newcomers, discovering cases that require particular care, while at the same time safe-

guarding the spiritual jurisdiction which is the exclusive province of the priest. It has been thoroughly tested under rather difficult conditions and found successful to a remarkable degree. (See the article: A Successful Parish Welfare Section and Its Work, in THE QUEEN'S WORK for December 1915, page 290, Vol. III, No. 5.)

ORGANIZATION OF THE SECTION

The following officers may be elected or appointed by the Director: A president, vice president, secretary, treasurer, and one captain for every district in the parish.

Each captain will then personally enlist as many aids or lieutenants as he needs in his work. The captains will report directly to the pastor or Director, and the aids or lieutenants will report to the captain of their district. On his part the Director will issue instructions and suggestions to the captains, and only through them to the aids and lieutenants under their direction.

The first task of the Welfare Section will be to make a complete card catalogue of the parish, and this should be done by them independently, even though such a catalogue already ex-

ists. The making of such a catalogue is an excellent way to become acquainted with one's district, and the new record will serve to supplement and verify the one that already exists, made perhaps by different workers.

THE PARISH CATALOGUE

A convenient form for this catalogue has been found to be that on a card 3 x 5 inches, ruled horizontally so as to divide the card into twelve sections on either side, and ruled vertically so as to allow convenient spaces for writing in the following information. On one side, across the top of the card, will be written the family name and residence; on the other side, at the top, the last previous residence, and the number of males in the family over twenty-one years; then, in the ruled spaces below, the name of each individual in the family, beginning with that of the father and mother, and the following details after each name: Age? Married or single? Baptized? First Communion? Confirmed? Easter Communion? School? Pew? And on the other side of the card: Occupation? Country of birth? Householder or renter? Contributes to the support of the Church? Convert? Lan-

guage? Sodality? and Remarks. In most of these spaces it will be necessary merely to mark yes or no.

TAKING THE CENSUS

This canvass of the parish is to be made by the captains, with the assistance of their lieutenants, and it will help their work very much if blueprint copies of the map of the parish be provided for each worker, with the districts clearly outlined and numbered. Each captain may then divide his own district between himself and his lieutenants as seems most convenient.

Where there are several assistant-pastors in the parish it is well for them to divide the districts among them, each taking charge of a proportionate number, and overseeing the work done there. Cases requiring special attention in these districts may then be referred to the pastor in charge.

SPECIAL CASES

In making this census and card index the workers will become familiar with conditions in their own district, will meet the people, and will be brought in touch with cases which need special attention. Those who have not made

their Easter duty, who have married outside the Church, or whose marriage is not valid, who are sending their children to public schools, who have not yet been confirmed or made their first communion, or who are laboring under any other difficulty in the practice of their faith, or suffering any special obstacle to salvation, should be the object of particular solicitude on the part of the welfare workers. They may try prudently to arrange matters themselves, and, if they do not succeed, should bring the case to the attention of the pastor, and give him all the information they have acquired.

THE MONTHLY VISITATION

The welfare workers should repeat this visitation of their whole district every month. They should carefully look out for and take a complete record of all new arrivals in the district, should report those who are moving out of the parish or into another district, should notify the pastor of any special need for his good offices, and in general should be on the alert and vigilant to promote the spiritual and temporal welfare of all the Catholics in their district.

They should also become acquainted in a friendly spirit with well-meaning and inquiring non-Catholics, should offer to introduce

them to the pastor, and when they are in search of religious instruction should give them Catholic books and pamphlets and in every way encourage them to investigate the true faith.

PARTICULAR NEEDS

Where the head of the family is out of employment they should interest themselves in getting him work; should bring cases of destitution and need to the attention of the St. Vincent de Paul Society or the Parish Aid Section. They should be on the lookout for lonely newcomers to the parish, and should introduce them to the Sodalists or to some other members of the parish, and bring them into good Catholic companionship. In some cases it has been found helpful to the Parish Welfare Workers to have an assistant in each block who will point out to them special cases or occasions for work. These welfare workers also take with them bundles of Catholic literature, and distribute it where there is the greater need.

RECORD CARDS

To meet the special needs of certain families or individuals who require extra attention it is well to keep special cards called the Bad Record Cards. These cards may be kept in a

loose-leaf book by the pastor or by the president of the Section, and duplicates given out to the workers. On these cards is reported the name and address, the members of the family, the income, the assistance needed, the religious condition, the remarks of the worker to whom the case is assigned, his name and the date, and the report made. Two copies of this card may be given to the worker, one for a rough copy to be filled in as the information is gathered, and the other for a clean copy to be handed to the pastor and filed for reference.

THE PRESIDENT

It has been found in practice that the president of the Welfare Section had better not have charge of a district. He should be able to give all his spare time to overseeing, encouraging the workers, systematizing the work, arranging for and presiding at the meetings, and taking care of the management in general. The meetings of the Section should be held once a month, when the reports of the captains will be handed in and the work planned for the coming month. The meeting may be made very informal, the president calling in turn on each captain to give an account of his district. If nothing of note has occurred, the captain may

merely rise and remark, "Nothing new to report." If there is any special point to be emphasized, or some new need to be met, he will briefly state it to the Section. A discussion may then ensue or the president may then pass on to the report from the next district. The pastor should be present and take note of any remarks made or reports offered which call for special action on his part. He may also ask any captain for a report on any special case, or suggest work that particularly needs to be attended to.

Where the parish is a small one this Welfare Section may take to itself the activities of many other Sections hereafter to be described. Where it is large, and the work is complicated, it may be well for the welfare workers to hand on to the other Sections details which they themselves may not be able properly to attend to. The expenses of this Section will be small, and they may be met by contributions from members or from the general fund of the Sodality, or in any other way that the Director and the officers agree on.

THE CHURCH BUILDING SECTION

It will be the purpose of this Section to assist the pastor in collecting funds for the

church and for the school, or providing any other needed improvements in the parish. This task, though often a disagreeable one, is indeed a work of piety and true devotion. To provide the buildings requisite for the worship of God and for giving children a Christian education is a most meritorious work, particularly pleasing to the Holy Mother when done in her honor. But the means used should be dignified and fitting, and in so pious a work Sodalists should avoid every appearance of pettiness or nagging.

CHOOSING THE MEMBERS

The members of the Church Building Section should, therefore, be chosen from the most prudent, representative, and fervent members of the Sodality. One of the best ways for them to proceed is to hold a meeting, and having learned the amount to be collected, estimate according to the best of their ability the proportion which each family in the parish should contribute and the length of time which should reasonably be allowed for payment. After this has been done members of the Section should call upon all Catholic families in the parish and lay before them in an earnest and dignified way the need of the work, the cost

of the improvements proposed, and the benefits which will result. They should then make a straightforward appeal to the head of the family to pledge himself to a proportionate contribution, suggesting the amount previously determined upon by the committee, and asking him to state frankly whether this is excessive or whether he feels that he should contribute more. In this way a pledge may be obtained, signed by the head of the family, to make periodic contributions until the sum is paid. These pledges are fairly good assurances of the amount desired, as few parishioners will care to go back on their written promise.

The secretary of the Section should then send out by mail at the appointed time a courteous note, reminding the promisers that another payment is due and requesting a prompt remittance. Care should be taken to conduct this work very methodically. It will help to success in the canvass if the pastor will preach upon the subject of contributing to the support of the Church. His sermon will, of course, be full of gentleness and Christian goodness, and will dwell strongly on the holy character of the work, on the supernatural motives for giving, and praise the generosity of those who contribute freely and according to their means.

THE RIGHT WAY

It seems that such amusements as fairs, picnics, sociables, euchres, and so on, should not be used primarily to obtain money, except in case of necessity. They may be excellent in their way, and they help to promote Christian sociability, but our Catholic people should be got accustomed to contribute voluntarily, methodically, and generously to the support of their church as they do to the support of their family and of the state. They surely should not have to be amused and teased into bearing their due share of the upkeep of God's temple and the support of His ministers. Of course, where no other means will serve, these things may have to be resorted to, but the object of Director and of Sodalist should be to train the people to contribute willingly and generously to the needs and uses of Holy Church.

THE CATECHETICAL SECTION

The members of this Section will make it their duty to assist in the catechetical instruction of those in the parish who especially need to know more of their faith. They will in particular assist the pastor in the regular catechism classes for children, and help to instruct adults

who have not sufficient knowledge of their holy religion. The members of this Section should in particular attend to the needs of the Catholic children in public schools, whom they may gather into instruction classes after school hours, using for the purpose the public school room where permitted, or an adjacent hall, or the parish school building.

The names of the children can be obtained from the Catholic public school teachers. If care be taken to avoid the appearance of proselytizing this work cannot reasonably be objected to by the officials of the public school.

CATHOLIC INSTRUCTION LEAGUES

In some of the large cities an organization has already been set afoot to conduct catechetical work in a systematic way. The Catholic Instruction League of Chicago, the Chapter *Theta Pi Alpha* of New York City, and other organizations should be applied to by those who wish to help on the work in these places. Where the work must be done independently it will always be helpful to obtain the coöperation and advice of as many Catholic teachers in the public schools as can be interested in the work. Their knowledge of the children will help greatly to success. (See "Stopping the

Leakage," in THE QUEEN'S WORK, Vol. I, No. 2; "The Chapter *Theta Pi Alpha* of New York," *ibid.* No. 5; "Catechetical Work in Cleveland," *ibid.* Vol. II, No. 4—and *passim.*)

SPECIAL NEEDS

Particular care should be given to preparing the children for first communion and confirmation, and special classes should be organized for this purpose. It will be well, however, wherever possible, to continue the instruction of the children even after their first communion, until they are thoroughly grounded in the elements of their Catholic Faith. An effort should be made in these classes to interest the children in Catholic books; they should be supplied with interesting Catholic reading and accustomed to read Catholic publications.

The second class of whom the Catechetical Section should take a special care are those converts to the Faith who have not been sufficiently grounded in their Holy Religion. It is a great charity to help on the further instruction of converts, either by regular classes or by private lessons.

Another activity of the Catechetical Section may well be the furnishing of Catholic instruc-

tion to grown-up men and women of the immigrant classes who are ignorant of their Faith. This is a matter which requires great tact and human kindness. The best way will often be to begin classes in English and citizenship, preferably in the evening, to which these grown folk can be invited. In these classes the men may be instructed in the elements of the English language and simple commercial law, such as is used in ordinary business transactions, and will be directed how to obtain their naturalization papers. In this way a number may be attracted to the night classes, and after their good will has been gained they may easily be interested in an extra half-hour of catechetical instruction, in which special stress should be laid upon Catholic principles, and simple but effective answers given to some of the chief fallacies of the day, such as socialism, materialism, atheism and so on. The graduating classes of Catholic colleges can help in this work.

THE PARISH SCHOOL-AID SECTION

The members of this section (usually in the Young Ladies' Sodality) volunteer to help the Sisters in the work of the parish school. They may act as truant officers, visiting the homes

of children who are absent to find out the cause, may give additional instructions in certain branches to backward children, visit the sick pupils, help to organize school entertainments, arrange for outings and picnics, and perform similar services.

A very welcome activity in some parishes where the children find difficulty in securing the proper sort of lunch is for the members of this section to maintain a lunch counter for the children, providing food at cost. Where this is done, it is sometimes necessary to employ a cook to take care of the lunch department. The prices charged for food should be sufficient to pay expenses including the hire of the cook unless the Sodalists can raise a fund to meet the deficit.

THE PARISH HOUSEKEEPERS

In large parishes it has been found useful to have a section of parish housekeepers, mothers of families in the parish who can give some part of their time to looking after what may be called the housekeeping details of the church. They see that the church is kept clean, well aired, and neat, take care of the furniture and furnishings, provide needed repairs, and in gen-

eral look after the material beauty and comfort of the church just as they would that of their own homes.

THE HANDIWORK SECTION

The members of this section, usually boys and girls of the Sodality, take up some sort of handiwork for the benefit of the church. The girls can sew, mend, make needed articles, etc. The boys, when they are skillful enough, do simple mending about the church, make light repairs, and use their skill in carpentering or manual work of any kind to help the pastor when he wishes it.

SECTION FOR CLASSES IN COOKING, SEWING, CARPENTERING, MANUAL TRAINING, ETC.

It is sometimes found useful in parishes where there are many poor children to conduct classes in the above-mentioned and similar branches. Volunteers to teach these classes may be called for from the various Sodalities, and with a little planning and system it is possible to arrange matters so that no very great burden will fall on any individual. The plan of the classes should be made very definite and practical, so that every teacher can take up at any time the work that has been conducted by

another, by referring to the schedule. In this way volunteers can give one night a week or two nights a week to the work, and by obtaining a number who are willing to take short periods the classes can be kept continuously going without imposing long hours or continued service on any individual teacher.

FRIENDLY VISITORS' SECTION

Where the parish is very large and the need of such work is notable it may be well to have a Section who volunteer for the special work of Friendly Visitors, going about to see those who are in special need or trouble of any kind, and doing what they can to help and cheer them. It requires a special tact and prudence for such work, and it should be entrusted only to the more mature, particularly in the poor districts and for cases that have not already been investigated.

TRAVELERS' AID SECTION

A great movement is in progress to take care of unescorted travelers, especially young girls going from place to place. This work is well organized and financed, and travelers' aids are maintained in the depots of most of the large cities, women attendants being employed,

wearing a badge and ready to help any traveler by giving directions, information, and advice, but particularly watchful over the interests of young girls who are traveling alone. The work is an excellent one and well worthy of being coöperated with by the Sodalities; and a section may be established the members of which can get in touch with the Travelers' Aid Association in the city and find out what particular volunteer service is needed. They may also prepare a list of approved boarding houses and in other ways be ready to help unbefriended travelers.

SECTION FOR A DAY NURSERY

The need of day nurseries in crowded districts where mothers who go to work have no place to leave their children is becoming more and more widely known, and not a few day nurseries have been begun under Catholic auspices. In large city Sodalities such work is well within the reach of the Sodalists, and a Section may be established to found and conduct such a day nursery for the mothers of the parish. The work gives opportunities for spiritual help as well. The children may be taught catechism during the day, and the mothers may be conciliated and gotten in touch with

through the interest and care shown their children. It is quite easy to obtain from any library books on the conduct of day nurseries, and, of course, it is necessary to have at least one skilled and experienced superintendent in charge of the work. The day nursery section will find that its chief work consists in financing the undertaking and acting as auxiliaries of the work of the paid employees.

SECTION FOR IMMIGRANTS' CLASSES

There is a very great need, particularly in large centers of population, of classes for grown-up immigrants to teach them English, commercial law, commercial customs, and to give them much-needed instruction in their Faith. The Commissioner of Education estimates that there are in this country two million five hundred thousand immigrants who cannot speak the English language. Their condition is very trying, ignorant as they are of the language and the laws and forced to do the heaviest and poorest paid labor because they are unfit for any other occupation. These men and women are often very anxious to learn the language and customs of the country, and it is true charity to organize classes for them to which they can come in the evening for the

needful studies and instructions. In many cities such classes have been begun and are being conducted by volunteer workers. Members of the Young Ladies' and Married Women's Sodalities may volunteer to teach the women; and the young men and married men may undertake the classes for the men. The widespread movement for better citizenship among the immigrants is being promoted by the Government of the United States, and instructions, suggestions, and encouragement may be had from the governmental bureau as well as from the citizenship bureau of the National Catholic Welfare Council. In connection with the classes for women immigrants, it is an excellent plan to have some instructions in home making, cooking, hygiene, the care of children, and similar subjects, so that these mothers of families may adapt themselves to the conditions of this new land and make their dwelling places attractive enough to keep their sons and husbands from the street. Besides catechetical teaching in these classes, it is well to give some instruction on current questions, and to explain the fallacies of socialism, materialism and other false doctrines propagated among the workers, giving also the sound Catholic viewpoint.

THE POOR-AID SECTION

Though in many places the Society of St. Vincent de Paul is in charge of the charitable work of the parish, still a great deal of very valuable help may be rendered by Sections of the Sodalists. Thus the boys' and girls' Sodalities, through their Poor-Aid Section, may collect old clothing, school books for poor children, furniture that has been put aside and is perhaps stored in the attic, and similar articles of use to the St. Vincent de Paul Society in caring for the poor. The Young Men's and Young Women's Sodalities may obtain contributions from their members for the help of the poor, have entertainments, the proceeds of which will be used for charity, act as auxiliaries to the pastor in visiting special cases of their own sex and age, etc. The Married Men's and Married Women's Sodalities can take a still larger share in this work, reporting cases of destitution, looking out for poor children, getting employment for those out of work, and in other ways helping the pastor in his care for the poor. Though in a well-organized parish the Parish Welfare Section does much of this work, still, where the need is considerable, and the field large, it is sometimes well to have a

special group of volunteers who will take particular cases and thus supplement the work of the St. Vincent de Paul and of the Parish Welfare Sections.

SECTION FOR BUSINESS ADVICE

The members of this section (usually from the Young Men's and Married Men's Sodalities) will be on hand at certain hours of the week to give business advice to the poor, to widows, and others who are in need of counsel. They should be carefully chosen and should be successful business men, prudent and competent. They may take turns in being on duty at the appointed hour of the week, and their advice should, of course, be given gratis and without personal interest for the benefit of the needy who apply to them for counsel and information.

SECTION ON LAW AND MEDICINE

This section should be made up of experienced physicians and lawyers who will volunteer to give advice gratis to the poor at certain hours of the week or month. In large crowded parishes where there are a great many very poor people a section of this kind may be extremely welcome. If the members are on hand

at a certain time which will become known and remembered, those who are in distress and need will come to seek advice from their Catholic fellow parishioners when they would perhaps hesitate to go to any public clinic or office. This is an activity that has been very successfully carried on by some of the large Sodalities for men.

THE BOY SCOUTS' SECTION

Most of our readers will be familiar with the remarkable progress of the movement for Boy Scouts. In its elements this work is very simple. It is not military in character, but it seeks to systematize and train the natural instincts of the boy for open-air life, exercise, play, and work. Under the guidance of a scoutmaster, who is a young man of some training and experience in the work of the Boy Scouts, the boys are taught to take care of themselves in the woods, build camp fires, swim, run, and so forth, and are given credit for each achievement. The movement is an excellent one in itself and helps to solve the problem of keeping boys out of dangerous gangs and bad companionships, by appealing to the very clan spirit which sometimes prompts them to form lawless groups. But it is essential that Cath-

olic troops of Boy Scouts should be formed for Catholic boys, where they will be in Catholic companionship and under Catholic guidance. It is useless to complain of our boys joining the Boy Scouts unless we provide a substitute in Catholic Boy Scout troops where they will find everything that the other troops offer with the additional safeguard of Catholic influence. Hence a Section in the Young Men's Sodality to promote and organize Boy Scout troops for Catholic boys is a very happy activity. The Boy Scout troops themselves may be made up from among boy Sodalists, and it is very easy to make supernatural the very fine natural principles inculcated in Boy Scout training. Thus, for example, a good Scout is supposed to do an act of kindness to some one every day. How easy to instruct him to make the motive for this act of kindness the love of God! He is supposed to be clean, helpful, and competent. With the addition of a supernatural motive this lends itself very excellently to Catholic training, etc., etc. It is a good plan to have a Sodality in every Boy Scout Troop.

THE CAMPFIRE GIRLS' SECTION

A movement has been begun among the girls of the country which is meant to parallel the

activities of the Boy Scouts. In reading the literature of the Campfire Girl movement, however, one finds that the plan and scope of this association is not near so commendable as that of the Boy Scouts. A great deal of sentimental and naturalistic symbolism is interwoven with the activities of the Campfire Girls, and there seems to be danger that the girls who come under the influence of this association may get ideas of a strongly naturalistic kind which are by no means favorable to the true Catholic spirit.

It is very desirable that a Catholic organization for girls, embodying all the good features of the Campfire Girls—the open-air spirit, the spirit of helpfulness, companionship and kindness, and the cultivation of handicraft and useful accomplishments—be organized with a supernatural and religious motive underlying all its activities. In such an organization the vapid and naturalistic symbolism of the Campfire Girls, with its rather pagan connotation and its Indian symbolism, would be replaced by a symbolism based on Christian principles and full of Catholic fervor. This would be a very desirable activity for some of our more mature women Sodalists. The poor girls especially, in crowded districts of the cities,

would profit very much from an association of this kind, which would take them out to the country, teach them many useful and necessary accomplishments, and bring them into contact with cultured Catholic women. Such a troop could be made an activity of the Girls' Sodality, a necessary condition of membership in the Catholic Girls' Association being that one should qualify as a member of the Sodality.

THE LONELY CHILD SECTION

Where there are very many members in the Sodality so that volunteers can be spared for a great many activities the Section for the help of lonely children will appeal to some of the Sodalists. The idea of this Section is to visit and entertain the Catholic children in orphanages and public institutions. Many of these little ones have no special friends in the world. In fact, they are not known to any one outside of the walls of the institution where they are kept. Public orphanages and even reform schools have sometimes a number of Catholic inmates. Members of the Lonely Child Section will visit these little ones, choose out some particular child to befriend, go to see the child from time to time and bring it little presents, so that the little one will have some one especial

friend whom it can look forward to seeing and from whom it will receive individual kindnesses. It is rather sad for a child to pass its whole period in such an institution without receiving from any one a single visit intended for itself alone, feeling that there is not a soul in the whole wide world whom it can call its own friend.

THE CATHOLIC LITERATURE SECTION

This is a work of almost universal application, and a section of this kind can be begun in every Sodality under nearly all conditions. However, the work of large city Sodalities must necessarily differ from that of the rural districts, and boys and girls can render certain services to Catholic literature which are different from those to be expected from grown men and women. We shall therefore divide the activities of this Section according to the various classes of people who may be expected to engage in it.

THE CATHOLIC LITERATURE SECTION IN CATHOLIC SCHOOLS AND COLLEGES

It is of immense importance that the pupils in the Catholic schools should be taught at once to take an interest in and help on the cause of

Catholic literature. They should first of all be made acquainted with and interested in Catholic magazines and books.

A good means for this purpose is the holding of a Catholic Press Hour. Once a week an hour or three-quarters of an hour of class is to be given to the reading or study of Catholic magazines and periodicals. Various devices have been suggested to suit the needs of the different grades. In some classes the teacher reads extracts from the current Catholic periodicals and asks questions about them. In others the pupils themselves give short accounts of articles that have been assigned them. In others still, a brief time is spent by the students in looking through the Catholic magazines, and they are then called on to give in their own words the articles and passages which have most impressed and interested them. Sometimes papers may be read by the pupils, prepared beforehand; at other times a short debate can be held on some article or subject taken from one of the current Catholic periodicals. All these things serve to interest the children in Catholic literature and make them better acquainted with it; so that when they leave school they will be inclined to keep up their interest in Catholic literature.

Then, too, the pupils in Catholic schools can be of great help in circulating Catholic magazines and papers. They may be encouraged to bring to school all the Catholic periodicals they can obtain from their parents and friends, sort them into bundles with a proportionate number of each issue in each parcel, and take them out to the Catholic hospitals or to public hospitals or institutions to be read by the Catholic inmates.

Another activity for schools is to obtain the addresses of lonely Catholics in out-of-the-way places and mail them copies of Catholic papers and magazines. These addresses may be had from the International Catholic Truth Society, Brooklyn, N. Y.

THE CATHOLIC LITERATURE SECTION IN RURAL PARISHES

In rural Sodalities the Catholic literature committee may maintain a circulating library of Catholic books. The secretary of the section will collect funds to buy Catholic books which promise to be interesting to the members. She may then have these books on hand in the vestibule of the church after the Sunday Mass, and lend them to members of the Sodality, taking down their name and address, and caution-

ing them to bring back the book within two weeks. A small fee may be paid by every one who takes out a book and the proceeds may be used to buy new volumes. If interesting books are purchased and an energetic secretary appointed this simple means will be effective in circulating a great many books. The borrowers can bring the books back on the ensuing Sunday and the secretary will then be there again to receive their books and lend them a new volume.

A pamphlet rack in the country church is also sometimes effective, but it requires a good deal of canvassing and propaganda work by the Sodalists to get the members of the congregation interested in reading the pamphlets. Sometimes the best way is to get a number of copies of one very interesting pamphlet to begin with; to ask the pastor to speak specially of the pamphlet and urge every one to take a copy, and then to have the pamphlets on sale in the rack with a contribution box near by to receive the price. After this pamphlet has been taken in quantities another attractive and appealing pamphlet may be introduced in the same way, and by degrees the members of the congregation may be interested in and accustomed to taking pamphlets from the rack.

After that a larger assortment may be kept constantly in evidence.

Some Sodalities have found it very effective to use part of the Sodality funds to buy new books and pamphlets and to distribute these books gratis to their members, every one who attends the Sodality meeting receiving each month a new book or pamphlet. By making arrangements to buy the books or pamphlets wholesale from the Catholic publishers, this can be done without any very great expense. In this way a Catholic library would be formed in every home of the parish. Another method is to get the Sodalists each to buy Catholic books and then pass them from hand to hand, the secretary taking care that the books go in order from one member to the other according to a regular list, until they have been in the possession of every member of the Sodality and so by due rotation are returned to the hand of their original owner. Thus if there are twenty members of the Sodality, the first week each reads the book she has bought. The second week member No. 1 lends her book to member No. 2, and receives in return the loan of the book from member No. 20. The next time all the books move forward one more member; and so, in twenty meetings, all the Sodalists

will have received all the books. The transfer may be conveniently effected after the Sunday Mass.

Another way of conducting literature sections in a rural district is to have meetings of little groups of Sodalists at the houses of various members, all the Sodalists within convenient radius coming to the house nearest them. At these little meetings Catholic books will be read and discussed by one or two of the members while the others sew or do some other work. Finally the members of the Literature Section may establish a Church Door Library.

A CHURCH DOOR LIBRARY

The plan of conducting a Church Door Library is as follows: Obtain a select set of books, Catholic books, which will appeal to a large circle of readers, such as those on questions connected with the Faith, explanations of Catholic doctrine, books on current questions, etc. These books may number from twenty to one hundred. Put an open bookcase in the vestibule of the church, in which these books will be exhibited. A sign over the bookcase will read:

"This is a Circulating Library. All you need do to borrow a book is to choose the book

you wish to read, take out the card inside the cover of the book, write your name and address on it, and also the date on which you borrowed the book, and then slip the card into the clip in place of the book. On returning the book (which should be done within two weeks) cancel your name and address, replace the card inside the cover of the book, and leave the book where you found it, dropping a contribution into the box for the upkeep of the library."

A library like this needs only to be dusted and overhauled from time to time. Those who go in and out of the church will read the simple conditions on which they may borrow the books, and the very simplicity of the proceeding will encourage them to read. This plan has been found exceedingly successful, and we recommend it for trial to our American Sodalities. Besides these methods the ingenuity of our Sodalists will suggest a number of other means of spreading Catholic literature in the rural districts, such as holding book talks where some members of the Sodality are delegated to read and give an account of an interesting Catholic book, securing subscriptions to Catholic magazines, etc.

It is sometimes helpful in securing subscriptions to form groups of the members with two,

three, or four in each group and to get a joint subscription from each group, each member contributing a fraction of the subscription price. The magazines are then subscribed for in the name of one member of the group, who acts as secretary and passes the magazine from one to the other till all in the group have read it.

In large city parishes the foregoing activities suggested for the rural districts will also be found practical, but, besides, a great many other works in behalf of Catholic literature may be undertaken. Quite often trained and competent teachers are to be found among the congregation, and with their help some interesting programs of study and practice in writing may be carried on.

STUDY CLUBS AND CATHOLIC LITERATURE

Study clubs will be treated of more in detail in the chapter on academies, but it may be well to say a word here on reading circles and study clubs in Catholic literature. The meetings of these study clubs may be made very interesting by careful preparation and by varying the program. The club may take up some special Catholic author for study and arrange two or three meetings to discuss his work. A

short biography of the author in question, a general review of his work, and then special talks taking up his writings one after another, will make an interesting program. On other occasions the Catholic writers of different eras may be treated together.

Materials and plans for such meetings may be had from text books of Catholic literature, and Catholic teachers are especially competent to suggest and arrange these programs.

Finally, the Catholic literature of other countries may be read and studied, particularly where some one can be found whose previous study has qualified him or her to lead in these fields.

The principal object of these meetings should be to arouse interest and excite a desire to know more of the writings which are being discussed and studied. Very pleasant variety in the meetings of these study clubs may be introduced by what are known as book talks. Four to six members of the club are each assigned a Catholic book of current interest. This they read carefully and prepare a ten or fifteen minute talk on the writer and the book, trying to condense into this time a good synopsis of the book and such details as will stir up interest and the desire to read it. At the meet-

ing these talks are given one after the other, and if possible copies of the book are at hand to lend to those who wish to read it. This promotes interest in Catholic literature and is an incentive to the hearers to widen their field of reading.

SUBSCRIPTIONS TO CATHOLIC MAGAZINES

It is very desirable that the Catholic literature sections of the Sodality in large parishes take up systematically the work of getting every family to subscribe to one or more Catholic magazines. It is quite useless to talk fervently of Catholic literature and the need of supporting it if one neglects the single practical way in which Catholic periodical literature can be materially aided—that is by obtaining subscriptions. It is through their subscriptions that Catholic magazines exist and flourish. Hence every subscription gotten for them is a vote for their continuance and success. On the other hand, it is extremely difficult for magazines to obtain circulation in Catholic parishes except by the expensive and laborious means of sending paid agents from city to city to solicit subscriptions. If the people of the parish themselves would systematize this work and voluntarily subscribe for an adequate number

of copies of the Catholic magazines it would be quite easy for the magazines to make a special rate to the subscribers, and there would be advantage both to the readers and to the magazine itself.

THE CATHOLIC PRESS WEEK

One good way to obtain subscriptions to Catholic magazines is to request the pastor to set aside one week toward the beginning of the year as Catholic Press Week, during which every one in the parish will be encouraged and asked to subscribe to some Catholic magazine or paper. On the Sunday beginning the week sermons should be given at all the Masses on the need of supporting Catholic literature in general and encouraging every individual in the parish to do his or her part by subscribing when approached to do so. Then the parish should be districted, and members of the Sodality literature committee should systematically visit every family in the parish and persuade them to do what they can in taking Catholic papers and magazines. Sample copies may be obtained gratis from the magazines and papers, together with subscription blanks to be used in making the canvass. This is a particularly good plan for parishes which are out of the

beaten track of magazine agents and where the regular representatives of the Catholic magazines will not come.

BUYING CATHOLIC BOOKS

Finally the members of some Sodalities have taken up the plan of pledging themselves individually to buy a Catholic book every month. This they either add to their own library or give to the Sodality or to the public library or put in circulation in some other way. At the present time Catholic books are bought almost exclusively by priests and Sisters, who sometimes give them to the laity as presents. This is rather disgraceful from the standpoint of the laity. Good Catholic reading is a need of every home and to purchase it should be as much a part of the ordinary expenses of the home as to purchase food or any other necessity. To depend on the charity of priests and Sisters is unbecoming, surely. It will be the part of the Sodality committee to inculcate this sensible viewpoint and to encourage the purchase of Catholic books in every possible way. Here again, "Buy a book a month" would be a capital motto. Catholic reading supplements the work of the pulpit in cultivating Catholic thought and in outlining Catholic action.

GETTING CATHOLIC BOOKS INTO PUBLIC LIBRARIES

Energetic steps should be taken by a committee from the Catholic literature section to get Catholic books into public libraries and, more important still, to keep them in circulation after they have been introduced. The public libraries in every city are becoming more and more of a public utility and service. The librarian, realizing that he is a public servant, is anxious to meet actual needs in purchasing books for the library and to serve as large a part of the community as possible. If, therefore, it is brought home to him that Catholic individuals really wish the purchase of Catholic books and will keep them in circulation when purchased he will be very willing to supply as many as there is a real demand for. It is scarcely just to induce the librarian to put large numbers of Catholic books on the shelves and then let them lie there without keeping them in circulation. The success of the library is judged at the end of the year by the number of volumes in circulation. Therefore, every time one takes a Catholic book from the library he offers another argument for the further increase of the library's stock of Catholic books.

The members of this committee should first of all secure a list of good Catholic books from the pastor or the director of the Sodality or by writing to a Catholic magazine. (THE QUEEN'S WORK will be glad to help.) They should then inquire whether these books are already in the public library, and how many of each. A request should then be made for the purchase of the books not already in the library or of a larger number of those volumes already included in the library but which should be on hand in greater quantities, together with the assurance that these books will be kept in active circulation. The Sodalists should then circulate copies of this list, getting their friends to pledge themselves to take out at least one of these books every month, and trying to have as many people as possible make this pledge.

For the first two or three months these promisers may be divided into bands, and a promoter put over every band, so that the ones who have made the promise may be asked whether they took out their book this month and be reminded in case they forgot. Copies of this list may be published in the church calendar or in the local Catholic paper, and other means can be used to promote the circulation of the books.

When the librarian finds that this work is

being done systematically and that there is a real demand for the books purchased at the request of the Sodality, they will be very willing to buy still more books, and perhaps in time may get out a special catalogue of the Catholic books in the public library.

A CATHOLIC PUBLIC LIBRARY

A plan is being tried in St. Louis which may spread to other places. A large library was left by will by a Catholic layman to the Archdiocese of St. Louis on condition that it should be kept for the use of the public. After maintaining it for a while as a separate Catholic public library it was determined by the archbishop to give it over to the management of the public library on condition that it should be kept separate and maintained and increased at the public expense. This is being done; the volumes are bound and kept in good condition at public cost; new books are added by the public library; and a paid librarian is maintained to take care of and circulate the books. In other localities it may be found better to keep the Catholic library separate, but to have it open to the public on payment of a small fee. Experience has shown that a great many persons, Catholics and non-Catholics, will come to a dis-

tinctively Catholic library for reading and information when they would hardly go to the public library for the same books.

THE SODALITY LIBRARY

The maintenance of a good Sodality library for the benefit of the members has long been a feature of many parishes. Sometimes, however, the books are put in an inconvenient place or the library is opened only at unhandy times, so that the books do not receive their due circulation. In the management of such a library the rules and regulations should be made with a view to encouraging the circulation of the books and making it as easy and as pleasant as possible for the readers to obtain them. Therefore the library should be open to every one who wishes to borrow books, Sodalists, parishioners, and others. The hours should be arranged so as to be convenient to the greatest number of borrowers, and the idea should be to circulate the books as much as possible and to benefit as many people as is practicable rather than to multiply restrictions and keep the books in their cases as though they were curiosities instead of sources of Catholic thought and messengers of Catholic doctrine. If a library is made a public utility in this way it will be

much easier to obtain contributions to support it. Catholic literature has enough disadvantages to contend with without being hedged about by vexatious regulations. It is far better to lose a few books every year through carelessness, rough handling, or actual dishonesty on the part of the borrowers than to keep the books entirely safe and likewise for the most part quite useless to the people.

SCRIPTURE STUDY

Our Holy Father, the Pope, has of late years urged Catholics more and more to study the Holy Scriptures and become familiar with the word of God. It is surprising how great an ignorance may exist even among fairly well-informed Catholics concerning this fundamental document of our Faith, the biography of our Lord in the Old and New Testaments, and the source of deepest religious light and consolation. It is advisable, therefore, that special Sections be formed to study and to promote the study of the Sacred Scriptures. Such a Section should be under the immediate guidance of the priest. The general suggestions given in the chapter on academies and study clubs will be applicable here, but the members of the Section should also try to interest and

encourage others to study the Scriptures and should circulate, according to their means, copies of the New Testament.

CHRIST-CHILD SECTION

The work of sewing for poor children, making them happy at Christmas, providing clothes for children of poor parents, and in general looking out for the material welfare and happiness of little children of the poor, is the work of the Christ-Child Section. A large and flourishing society under this name has its headquarters at Washington, D. C., and by corresponding with the president suggestions and information may be obtained on work of this kind. While coöperating with the work of the Christ-Child Society it is not necessary to form a separate society, since a section of the Sodality can adequately accomplish all that will be needed.

CORRESPONDENCE SECTION

The members of this section will undertake to carry on correspondence with absent members of the Sodality, particularly when they are abroad in the Army or Navy or in other service of their country. They will also carry on correspondence with members of other Sodalities,

exchanging experiences and suggestions, and the most interesting letters received will be read by them at the general meeting of the Sodality. They will likewise forward to THE QUEEN'S WORK interesting items and bits of information received through their correspondence. This activity may be made very interesting and profitable by those who have a talent and liking for letter writing, and it will tend very greatly to promote the intercommunication of Sodalities which is so much to be desired.

The members of the correspondence section may write to THE QUEEN'S WORK for suggestions as to what Sodalities to write to, stating clearly in their letter the nature and the membership of their own Sodality and what sort of Sodalities they should most like to correspond with. It is, of course, advisable that each Sodality should correspond only with other Sodalities of the same character and class, age and sex, etc.

In case there is some doubt as to how to begin with the work a letter may be sent out to the other parishes of the city, addressed, for example, to the Young Ladies' Sodality of each church, and asking a reply and beginning of a correspondence. The following form might be helpful:

To the Secretary of the Young Ladies' Sodality of .....
..... Church.

Dear Friend: We have formed a Correspondence Section and are anxious to communicate with some members of your Sodality with a view to exchanging experiences and ideas of Sodality work. Will you please send us the address of some of your Sodalists who would be likely to take an interest in receiving letters from us and answering them?

Yours sincerely,
THE YOUNG LADIES' SODALITY OF .....

This may be signed by the secretary of the Sodality, giving her address; and if a reply is not received after two or three weeks another letter in similar terms may be sent out until some responses are received.

THE CHORAL SECTION

It has sometimes been found very interesting and helpful to establish a Choral Section to promote the cultivation of singing in the parish. One aim of this section would be to introduce and keep up the very beautiful and ancient custom of congregational singing, so much fallen into disuse in this country. Where congregational singing has been introduced it has frequently met with great success and been very welcome both to the people and the pastor as an aid to devotion.

The members of the Choral Section will,

therefore, procure the necessary hymn books, arrange for song leaders in different parts of the church, who will sing out loud and strong and thus encourage others about them to join in the singing, hold rehearsals of the songs chosen, and give all the aid they can for the introduction of this most admirable practice. They will form a choral club to give concerts and help in the choir; and perhaps they may be able in time to produce some oratorios or sacred concerts, which will both edify and entertain the congregation. Where these sections exist in several Sodalities they may very well hold joint meetings where fully organized oratorios may be sung and sacred concerts given for the benefit of the whole city.

THE SANCTUARY SECTION

The members of this section will help in the adornment of the sanctuary, sew for the altar, provide new vestments and altar furniture, look to the supplying of flowers for special occasions, the decorating of the May altar, and other sanctuary needs. While a separate sanctuary society exists in a number of places, this work may be very well made an activity of the Sodality, since a section of the Sodality can do everything which an independent society might

do, and at the same time the members will receive the added benefit of membership in the Sodality, their work will be consecrated to the Blessed Mother, and they will partake in the Sodality privileges and indulgences.

MOTHERS' CLUB SECTION

There is a very acute need in many poor parishes of tactful and competent instructions to poor mothers on the care of their homes and their children. It is not so much poverty that makes many homes unattractive as ignorance of what is called domestic science—that is to say, of home management and hygiene, economical and tasteful cooking, and the thousand little arts which can make even a very simple and plain home comfortable and attractive.

Many of the poor mothers in the slums of our great cities lack training in such things, and keep their house or the few rooms in which the family lives in a state of disorder, confusion, and squalor when they might make things reasonably pleasant and comfortable. The consequence is that the husband and sons and daughters finding their home almost unbearable are much more prone to go out to cheap and dangerous places of amusement, to haunt the street corners, or, in the case of the men, to

spend their evenings in some club or café where they find the comparative comfort which they lack at home. It requires a good deal of tact and address to make these poor mothers realize the need of something better in their homes and to get them to take the suggestions given. The Sodalists who are interested in such work and competent to give instructions will do well to form a group of workers, pledging to give part of their time every week to visiting these poor mothers and interesting them in better homes. If the workers have some knowledge of hygiene and can teach the mothers to take care of their children they can do a great deal to check the infant mortality which is so appallingly high in the crowded and unhealthy slums of cities. But with an ordinary knowledge of cooking, some taste in suggesting ornamentation and arrangement of rooms, and a great deal of kindness, much can be done to make more pleasant and homelike the dwellings of the poor.

THE CHRISTMAS CHEER SECTION

In some Sodalities it is the custom to furnish each year at Christmas a certain number of Christmas baskets for poor families, to buy new clothing for children, and to give other Christ-

mas cheer. To systematize this work and distribute the gifts is the office of the Christmas Cheer Section, whose activities are, therefore, mostly confined to the season immediately preceding the Christmas holidays.

PRISONERS' AID SECTION

There are, of course, a great many Catholics in prisons, reformatories, and other penal institutions, and in large city Sodalities it is sometimes well to begin a Section for the special purpose of helping them. This may be done by providing good reading matter and sending it to the chaplain of the prison or to the warden for the use of the Catholic prisoners, by supplying small articles of devotion, prayer-books, scapulars, medals, and crucifixes for the prisoners, or small religious pictures which they can keep in their cells, and in some instances by giving entertainments to them at seasons like Christmas and Easter where permission for this purpose can be obtained.

The more mature men and women can take up the apostolic work of visiting the prisoners, inducing them to go to confession and communion, giving them instructions in their religion, and by influencing them for good in other ways. But perhaps the most needed ac-

tivity in behalf of prisoners is to make some provision for starting them on a straight course of life when their sentence is over and they first come out from detention. At this time the habitual criminal in particular is exposed to great danger of relapsing into his former habits and getting in with his old associates. Men and women just discharged from prison sometimes find it exceedingly hard to get any honest employment. Providing them with occupation, seeing to it that they have decent clothing and some funds to make a fresh start without depending on their former associates, and letting them feel that an interest is taken in them and that they are being looked after by their fellow Catholics will go a great way toward encouraging them to make a decent start and avoid the bad ways that led them into jail. There is a Catholic prison-aid association in Philadelphia, which has been practically successful in this work and from which suggestions and information can be obtained as to the best methods of helping Catholic prisoners.

THE ATHLETICS SECTION

The activities of this Section will consist rather in organizing athletic activities for the parish in general than in inducing the Sodalists

themselves to engage in athletics. Very often there is need of some help on the part of their elders to keep the boys interested and out of mischief through athletic sports. In poor neighborhoods in particular it is an excellent activity to obtain permission to use vacant lots for ball grounds and to organize a league, clearing up the lots and fitting them for use as diamonds. The forming of scholastic leagues, the arranging of schedules of games between the different parishes and similar activities are within the scope of the athletic Section. Especially among poor children in crowded districts it is often a great charity to help the youngsters organize their athletic events. In this way they can be gotten hold of and induced to enter the boys' Sodality, to join the Catholic boy scouts, etc.

THE JUVENILE COURT SECTION

In some places, particularly in large cities, there is great need for volunteer helpers in the work of the Juvenile Court. By calling upon the judge who is in charge of the Juvenile Court work, one can find out just what is being done in this regard and how many Catholic volunteers are at hand already and are needed to take charge of delinquent Catholic children or

those who are brought to the Juvenile Court because they have been neglected by their parents or guardians. Very pitiful instances of need for Catholic volunteer work come up continually in the experience of the Juvenile Courts, and the mature Catholic man or woman can do great service to the Church by assuming the care of one of these children, who, for the most part without any malice of their own, have fallen victims to bad circumstances and bad example or are neglected by their natural guardians. Even where there is no Juvenile Court in the locality the Sodalists can often be of help by volunteering to the regular court to take charge of Catholic children who come up for small offenses and who need some looking after. A talk with the Judge himself or with one of the officers of the court, particularly with the juvenile welfare officer, wherever there is such an official, will instruct one as to the opportunities and methods of doing this work for children.

THE SOCIABILITY SECTION

Though the Parish Welfare Section works for sociability in some parishes it may be well to have a special Section whose members devote themselves to promoting sociability among the

members of the parish and to welcoming newcomers and making them feel that they are a part of the life of the parish and are wanted in its activities. A good deal of tact and perseverance is required in this work, and the members of the Section will have to find out for themselves how best to conduct it under the circumstances in the parish. Thus in some instances the sociability workers may divide the parish into convenient districts, each one taking the locality in which he or she lives and noticing newcomers, making a special effort to get in touch with them and introducing them to the pastor. They may also offer to be of help to those whom they see are strangers in the parish, to inform them as to the hours of Masses, invite them to join the Sodality or other parish activities, and offer to introduce them to some members of the parish. There are Catholic girls and young men who come to work in a city from country places who drift into the parish and have no friends or associates. They are especially benefited by such activities.

Besides, it is the duty of the sociability workers to devise means to introduce the people of the parish to one another, particularly the young folks. The plague of mixed marriages, which is increasing among us and has ruinous

consequences on the faith of the children, can only be done away with by promoting more sociability among our people. Therefore the providing of entertainments to promote this sociability and the introducing of young people to one another will be a very effective part of the work of this Section. Where well-organized parish-welfare Sections exist their members will, as has been said, do much of this work; but in the department of providing entertainments to promote sociability and of seeing that the Catholic young people meet one another the sociability workers will have a field largely their own. Of course a great deal both of tact and of perseverance are necessary in this work. To be discouraged over some rebuffs in the beginning would be unworthy and childish.

THE HOME FINDERS' SECTION

This Section will seek out homes for orphaned or abandoned children. Quite often cases come before the Juvenile Court of Catholic children who might very well be adopted into some family and receive a Catholic upbringing, but who, if no one comes forward to offer to receive them, will be sent to public institutions and perhaps lose their faith. On the

other hand, there are a great number of good fervent Catholic women who, if they were properly persuaded, would be glad to receive at least one Catholic child into their homes and would find themselves very much benefited by having some one to care for and toward whom to exercise their charity. It is only required that some zealous Catholics systematically take up the work of finding out the Catholic women who would be willing to adopt a child, and then of seeking to get them in touch with some abandoned child whom they can take into their homes. Thus the activities of the home seekers will consist in being on the lookout for Catholic women who could adopt a child and tactfully suggesting to them the taking of a child into their homes and then looking about in orphanages and in the Juvenile Court for suitable Catholic children for adoption. This Section may often coöperate with the Catholic Charities Bureau where one exists.

THE MISSION SECTION

Every Sodality, no matter what its class and circumstances, should have a Section for the help of the missions, since at this special time there is such a pitiful need in Catholic mission fields. The funds formerly contributed by

Europe have been in great measure cut off by the war, and we of the United States must come forward with generosity if the vast work of the missions is not to be crippled and even killed. A small contribution to the missions is fruitful in great results, since there are so many of the pagans eager to accept Catholicity. We urgently recommend, therefore, that all Sodalities form at least one Section for the aid of the missions. The activities of these Sections will be threefold: prayer, work, and study. The members will pray earnestly for the success of the missions, home and foreign, will study their needs and the means of helping them, and will work to raise funds and supplies in aid of the missions. A great deal of information is easily obtainable from the various magazines published in aid of the missions and from the mission page which is a regular feature of THE QUEEN'S WORK. Special prayers may be offered for the missions at the Sodality meetings, and the members may give an intention in their communions, Masses, and good works. The work for the missions is twofold: first, the raising of money; and second, the supplying of articles useful to the missionaries in their labors. Both works are in dire need at the present time.

SUPPLIES FOR THE MISSIONS

Besides the contribution of money, the Mission Section may help by sending supplies to the missions, such as vestments, altar linen, sacred vessels, and everything required for the Sacrifice of the Mass, and by furnishing such articles as the missionaries find themselves in need of, either for themselves or for their poor converts. It quite often happens that there is a famine in the district where the missionary is situated and he needs seeds for his people to enable them to commence again to raise a crop. Sometimes tools and agricultural implements are needed. Sometimes clothing and food are required by the new converts. By corresponding with the missionary or by getting in touch with one of the missionary societies through THE QUEEN'S WORK the Mission Section may find out what is especially needed and will take pleasure in making the articles themselves or purchasing them and forwarding them to the missionary. In Sodalities for children, special attention ought to be given to stirring up their fervor and generosity to ransom pagan babies by contributing five dollars to enable the Sisters to receive another child into the orphanage. It is well known

that in China there exists the inhuman practice of abandoning children to die, when food is dear and the family numerous. These little ones are gathered up by the Sisters and by coolies sent out by them, and brought to the orphanage. A number of them die from the ill treatment they receive and the exposure, but others survive and are brought up Catholics, some of them becoming priests and Sisters, others forming Catholic families. No Catholic child should be content until he or she has rescued at least one of these unfortunate little ones by the simple means of contributing five dollars for the reception of the child into the orphanage. Children should be encouraged to earn and save so as to rescue a child with their own money—"their very own."

THE SELF-DENIAL FUND

For the raising of funds for the missions a very effective plan has been promoted in the pages of THE QUEEN'S WORK, called the Self-Denial Fund. Those who partake in the activities of the Self-Denial Fund promise to make little acts of self-denial, refraining from time to time from some purchase which is not necessary and giving the amount thus saved to form a fund for the mis-

sions. To walk instead of taking the street car, to refrain now and then from a cooling drink, from the purchase of confectionery or from some little indulgence in food, to give up buying some article which one wants, but which is not necessary, and to give the money thus saved to the missions—these are excellent means of swelling the Self-Denial Fund. We of the United States are perhaps the most extravagant people in the world. We spend millions of dollars every year in useless and sometimes harmful luxuries. If we could get our Catholic people to acquire the habit of occasional acts of self-denial and to give the proceeds to the missions they would not only vastly help the work abroad, but would actually be the better in their own personal health and happiness through this self-control. To collect the Self-Denial Fund a box is sometimes put up in the rear of the church, marked "Self-Denial Fund for the Missions," and the treasurer of the section for the missions forwards the money from time to time to THE QUEEN'S WORK, marked "For the Self-Denial Fund." It is then sent out to the missions.

To encourage the Sodalists it is well to tell them of the vast good that a little money can do for the foreign missions. Thus for five

dollars another child can be taken into the orphanage and saved from paganism and brought up a Catholic. The five dollars will support it for a time until other generous contributions come in to continue its education. As is well known, those who contribute the sum of five dollars have the privilege of naming the child and being its godparent, if they so wish. These children are taught to pray in after years for the generous benefactor who made it possible to receive them into the orphanage. The support of one of these little ones in the orphanage is about twelve dollars a year. For about forty dollars a year one may pay the salary of a native catechist, a man or woman trained in teaching catechism, who goes about instructing the natives and preparing them for baptism. Sometimes such a catechist will prepare five or six hundred natives in one year. Another very much needed charity is the contributing of sixty dollars a year to support a native seminarist while he is preparing for the priesthood. The late war called many missionaries home to fight in the trenches and some of them will never return to the missions. Hence there is an increasing need of a native clergy, and young men are being educated for the priesthood. Those who contribute to their

support may expect that these young men will always remember their benefactors in the Holy Sacrifice of the Mass.

ADOPTING A MISSION

It is earnestly recommended to Sodalities in well-to-do parishes that they adopt some individual mission, pledging themselves so far as their means allow to supply the missionary with whatever he needs for the conduct of his mission. To adopt a mission write to THE QUEEN'S WORK to obtain the name and address of some missionary. Then let the secretary of the Mission Section write to him and offer to adopt his mission, asking him what is needed and promising to try to supply whatever he most urgently requires. In return the missionary should be asked to give an account of the work and tell of the progress of his mission so that those who are helping may know just what good their efforts are doing and how many souls are being won to God through their generosity. In the same way a Catholic school may very well adopt a mission school, supplying the funds to pay the native teachers and discharging any incidental expense in the running of the school. Sometimes the children can send books and other articles which

they can spare for the use of the native school children. In order to begin this activity it is only necessary to write to a missionary who has a school and offer to adopt it and help in any way possible. Reports should be asked from the missionary of the progress of his school. These will help to encourage and sustain the interest of the Sodalists.

HELPING THE SCHOOL FOR CATECHISTS

One of the most necessary of all mission activities is the maintenance of schools for catechists, where intelligent natives are instructed in the teaching of catechism so that they in turn may go about the country under the direction of the missionaries, teaching whole villages the Faith and preparing them for baptism. The expense of educating a catechist in one of these schools does not much exceed thirty or forty dollars a year, and it is obvious how great is the benefit which results, since one of these men or women who are skilled catechists can in their lifetime instruct thousands in the Faith and thus multiply the labor of the missionary, who could, by himself, never teach all these people. A great authority on the foreign missions recently wrote to us that of all activities in behalf of the missions the most

necessary and fruitful is the support of the schools, since it is there that the young generation of native Catholics is trained and prepared to spread the Faith.

COLLECTING TINFOIL, ETC.

Collecting salable articles and disposing of them for the benefit of the missions is a practical way of swelling the Self-Denial Fund. Bazaars in behalf of the missions, the articles for which are made by members of the Mission Section, and the holding of entertainments, the proceeds of which are given to the missions, are effective ways of gathering funds. Particularly popular of late has become the custom of collecting tinfoil.

BOOKS AND MAGAZINES FOR THE MISSIONS

On some missions, where the people are acquainted with the use of the English language, the Mission Section may send out books and magazines for the use of the missionaries. This is the case in the missions in British Honduras, in Jamaica, in English-speaking portions of Africa, in Japan, in some portions of China, etc. Before these things are sent, however, inquiries should be made as to the usefulness of the papers and magazines. The mis-

sionary should be asked just what he requires in this line.

HELPING THE HOME MISSIONS

Though the need of the foreign missions is great, still our zealous Sodalists should also help the home missions, where the field is vaster than they know. Thus there are still in the United States no less than 100,000 pagan Indians who have never received the Gospel. The needs of the Indian and negro missions should be well made known to our people. No one influence has proved so powerful for the help of the negro people, even from a natural standpoint, as their conversion to the Catholic Faith, and their increasing numbers and rising degree of intelligence make more and more imperative a great effort to bring them in touch with Catholic teachings. The general, approved agency for sending aid to our negro and Indian missions is the Board of Negro and Indian Missions. A collection is taken up every year in the United States for the work of this board and for the home missions in general, and the Mission Section should bestir itself and see to it that generous contributions are made by the members of the congregation when this collection is at hand.

CATECHETICAL SECTION

In nearly every region of the country more activity is needed among the Catholic laity in the way of volunteering to teach catechism to neglected children and to those adults who for one reason or another lack instruction in the Faith and whom the priest cannot attend to. This catechetical work is a very ancient and traditional activity of the Sodality and was mentioned by our Holy Father Pope Benedict XV among the works especially proper to Sodalities. The members of the Catechetical Section will find it to their own great advantage to engage in this work. They will be enabled to refresh their own knowledge of the Faith and increase it, since nothing helps us to learn a subject so thoroughly as to give instructions to others. It will be well, where possible, for the members of the section to form a study class in Christian doctrine and with the help of the pastor or one of the assistants to inform themselves as to the best methods of catechetical instruction, acquire a supply of stories, incidents, and illustrations, and brush up their own knowledge of the catechism. They will thus be enabled to add variety and interest to their classes and insure success.

MAKING NEW VESTMENTS FROM OLD

Some Sodalists have found out a very practical way of helping the missions. In almost every large city parish there are sets of vestments which are a bit too worn to use and yet too good to throw away. These are stowed away in some out-of-the-way place, perhaps forgotten. The tarnished gold braid and the worn places in the silk make them unfit for use in the Divine Service, but it really will take very little mending and patching to put these vestments into use again. A few dollars' worth of material and a little skillful treatment with a needle and the worn spots will be replaced by new ones and the tarnished braid pieced out until the vestment is quite presentable and would be received with delight by some struggling priest in the far-off missions.

Here, then, is an excellent way for Sodalists who are quick with a needle, to help the foreign missions and even poor parishes in the out-of-the-way places in this country. Ask some of the city pastors to give you whatever vestments they no longer use, and renovate them and fit them for use for the altar.

This same idea applies to any laid-by article of worship. There are old missals. With a

little skillful treatment with transparent gum paper and a bit of glue they will be fit for years of service on some far-off altar. There are ciboria and chalices which in the hands of a jeweler would be fixed and polished so that they might once more hold the Most Blessed Sacrament with respect. Very often one may be at a loss as to where to send these things after they have been remodeled. Write to any one of the established mission societies and they will see to it that you get the address of some missionary who will be pleased to receive the gift, and will pray for the donors.

ACADEMIES

The common rules of the Sodality in Article III, Section 14, declare that "It is quite in accordance with the original plan of the Sodality of Our Lady to have in them, especially if they are Sodalities of students, one or more academies for the young to practice themselves in scientific, literary, artistic, or economic exercises, to help them on in their studies or profession, and to secure for them, under the direction of competent persons, correct views on questions connected with Catholic faith and morals." This suggestion opens up a fruitful field of activity for our American Sodalities.

There is an increasing need and desire among our young people for more information and for an opportunity to develop themselves in special lines of study, and this will increase as our people become more well-to-do and better educated. The academy in a Sodality offers indefinite possibilities for personal improvement on the part of the Sodalists. In all that we shall say hereafter we shall suppose the prudent advice and direction of the priest in charge of the Sodality or the academy.

ACADEMIES FOR ALL

Though the rule especially recommends these academies in Sodalities of students, they are proper to every Sodality where the members are mature enough to engage in the exercises recommended, and the plan of management may be modified to suit the circumstances of the members, while the plan of study can be endlessly varied so as to agree with local conditions and needs. Flourishing academies were a great feature of the life of Sodalities in olden times, and are still greatly successful in European Sodalities. We must not be behind in developing so timely a work. Rather we should take the lead in making these academies models of their kind.

THE SUBJECTS FOR ACADEMIES

The rule points out scientific, literary, artistic, or economic exercises as a proper field for academies. Science, in all its departments, offers an endless field for popular lectures. Those Sodalists who are especially trained in some branch of scientific work may guide the others in studies in this special line. The popularization of scientific subjects, answers to apparent difficulties against religion in the field of science, illustrated lectures on scientific progress and achievement, description of special processes which may be illustrated with lantern slides, lectures on the geology of the country or of special regions, talks on meteorology, physical geography, botany, the life history of animals and insects, will afford very interesting material, which will give the members of the academies some glimpse into the wonders of nature and into the power and wisdom of the Creator. These lectures may all be made more interesting by the use of a lantern, and slides may be procured quite easily from public libraries, manufacturers of special articles, railroads, and similar sources which supply classified series of slides for use with lectures.

Literature, too, gives an endless scope for

popular lectures and study clubs among the Sodalists. The field naturally divides itself into the appreciation of existing literature and the production of original work by members of the academy. For the appreciation of Catholic literature and of the masterpieces of secular literature study clubs and academies may be held, the members of which will make special studies of designated works or of the whole works of assigned authors. These they will read to the academy and the reading will be followed by general discussion on the part of the members. From time to time special lecturers may be asked to come and give book talks and instructions to the members of the academy, so that they may be guided and stimulated in their study of literature.

The work of those sections of the academy which will promote original composition by their members is of extreme importance nowadays. Considering the general average of talent among our Catholic people and the numbers who are gifted in writing, it is astonishing how few expert writers are developed amongst them. It should be the purpose of the practical academies in literature to stimulate their members to use their talents. One plan is to have four or five appointed at each meeting of

the academy to read original compositions in prose or verse, leaving them free either to write a story, an essay, or a poem. After the compositions are read the members may give their appreciation of what has been done, and volunteers can be called for to provide the program for the next meeting. If none volunteer the president will appoint the five who are to be heard from next time. This informal plan has produced very good results. From time to time some Catholic writers of experience should be asked to speak to the members of the academy, and on that occasion the work of the members may be submitted for criticism and appreciation. Wherever possible the writings of the members should be submitted to Catholic periodicals for publication. They may begin by contributing to the local Catholic papers, and should always have in view in their writings that they will publish when the opportunity offers. In this way they will have a definite and practical object in writing to give them interest and keep up their industry. This point is of very great practical importance.

It would be well for the members of these academies to take part in the special contests in poetry and prose which are continually be-

ing carried on in the pages of THE QUEEN'S WORK. A good plan is to have every member of the academy prepare a composition, either a poem or a story, for the contest, and then get some experienced person to select the three or four best papers to be sent to the contest, the inferior ones being thus eliminated. They should also look out for other contests, even in secular magazines, and should from time to time prepare articles on Catholic subjects to be submitted to the secular press. It should be an object of these academies for literary practice to write as much as possible for actual publication, and at the end of the year reports should be drawn up showing how much of the work of the members has really appeared in print. Catholic weeklies and the daily press will offer a good field for contributions.

ACADEMIES IN PHILOSOPHY

The study of philosophy is becoming of greater and greater importance for educated Catholics, to meet the objections of non-Catholics and to answer reasonable questions about the Catholic viewpoint. Where in any way possible a priest well-versed in philosophy should be secured as moderator. Academies in philosophy may systematically cover some

special branch such as ethics, psychology, ontology, or logic, the subject being divided among the members and each one assigned to write a paper on an assigned special topic in order. This paper may be prepared by the use of systematic treatises and textbooks on Catholic philosophy, which may be obtained from the Sodality library. In other years the members may take up some special question of philosophy or some particular false system such as materialism, and the papers may bear on this particular theme, each member of the academy taking some individual aspect of it or dealing with some special author. From time to time a professor of philosophy in one of the Catholic schools may be invited to lecture to the academy, or a debate may be had between members appointed for the purpose on some philosophical subject, giving variety to the exercises. While these meetings of the academy are primarily for the benefit of the members, it should be borne in mind that the meetings may be open to the public as well, or else each member may be allowed to bring some friends, so as to give a wider circulation to the work of the academy, attract new members, and help those who are not actively engaged in the work.

THE ACADEMY OF HISTORY

It is of increasing importance that educated Catholics should be well informed concerning the history of their own and of other countries, particularly with a view to the part played therein by Catholics, and so as to be able to answer difficulties and objections brought up against the Church. Hence an academy of history will do especially good service at this time. Its meetings may be graded according to the age and development of the members.

A course in the philosophy of history is a valuable introduction to the study and will enable the members of the academy later on to trace the influences and causes of events and to see the hand of Divine Providence shaping the destiny of nations. Some brief studies in leading historians, giving their general field, the plan of their works, their personal views and preconceptions so far as these color their history, and a brief explanation of difficulties arising in their works, or refutation of their attacks on the Church, will make another interesting course. Then papers may be prepared on the history of one's own country, with a special view to its Catholic side, so glorious in the United States and so little known even

by educated Catholics. The history of the Church in the United States will be another interesting topic, and there is ample matter in the works of such historians as Shea and Griffin. The history of one's own city or state, the history of the Church in one's state or city, and studies in special local characters or events will give another very interesting series for the history academy.

Finally, there is the whole field of world history with its marvelous inspiration and great educational influence, giving one the condensed experience of ages and helping one by the events of the past to understand the present and in some degree anticipate the future. Particular study should be given to the traditions and history of the Church, to historic characters who are an inspiration to us, such as Charlemagne, St. Joan of Arc, St. Louis of France, Garcia Moreno, Charles Carroll of Carrollton and Archbishop Carroll, etc.

Such an academy may also take up the study of current history and trace out the present course of events in the Church in the United States, with sketches of living Catholic leaders. It is obvious how interesting these courses may be made and what great profit will come to the members of the academy, especially to those

who study up the subjects and prepare the papers. Here, as in the other academies, there may be lectures or readings from time to time by persons not members of the academy, and the members may engage in debates and have special evenings for discussion to give variety and interest to the work.

THE ACADEMY OF APOLOGETICS

Apologetics is, of course, the science which shows the reasonableness and consistency of Christian doctrine and answers difficulties against it. The word has not the English sense of "apologetic." It rather means an answering and speaking to the objectors against Catholic doctrine. So there is no question in this academy of making apologies for Catholic doctrine, but rather of answering difficulties and explaining the reasonableness and consistency of the Faith.

It is extremely to be desired that more Catholics should be able to present Catholic belief effectually to nonbelievers, clear up the difficulties of those outside the Church, explain to their friends and acquaintances points of Catholic belief or practice which come to special attention or are called in question by current events. An academy in apologetics

would be an admirable training school for such defenders of the Faith. The papers read by the members of this academy and the discussions engaged in will turn upon points of Catholic doctrine with a view to presenting them clearly and answering difficulties concerning them. The grounds of belief, the authenticity and veracity of the Scriptures, the proofs of the divinity of the Church drawn from history and tradition, the proving power of miracles, and in particular the miracles of the New Testament, answers to objections against Catholic doctrines, correct explanation of misunderstood points of Catholic teaching—such as the infallibility of the Pope, which is sometimes confounded with impeccability—the Catholic teaching concerning the relation of the Church and the State, and similar points may also be treated in these papers. It is advisable to have some trained theologian, preferably a priest, to preside over the meetings of this academy, and the Director will sometimes be able to make time for this purpose.

THE ACADEMY OF SOCIAL STUDY

Obviously the field of social work, the remedying of bad social conditions and the forming of organizations of workers to befriend and

help the poor and handicapped will be of ever-growing importance in the era after the war. Our Catholic people should be got to understand the social situation and make ready to take an intelligent and active part in meeting it. The great source of whatever strength socialism has acquired is that it professes to give a definite answer to a dreadful need, and it is only by bringing out the true remedies for this bad state of society that we shall ever be able to meet successfully these false teachings in social science.

The field of such an academy will be ample. The members should be careful to read and study approved authors on social work and modern conditions. They should become thoroughly familiar with the great encyclical of Leo XIII on the condition of the working classes, and should read and discuss the pamphlets and brochures published in such quantities by the Catholic Truth Society of London and similar associations to give the Catholic viewpoint. In their meetings they may take up such questions of the day as the living wage, trade unions and combinations, the morality of strikes, etc. They may also study and refute the false social doctrines such as socialism, communism, anarchy.

A constructive and active zeal should be the object of these study classes, not the mere acquiring of knowledge for empty protest against prevailing conditions. The members of the academy should always keep in mind that protesting alone will never achieve the work of the Church, that the Catholic Church is a constructive body, full of supernatural life for the help and salvation of the world, and that the members of the Church have, as a solemn duty, to carry out the principles of Christ in their daily life, and to help others, and particularly the working classes and the poor, to lead Christian lives. As Pope Leo points out in his great encyclical, the solution of all social problems is practical Christianity, brotherly love among the rich and poor. Constructive charity in all its aspects should likewise be especially dwelt on, and it should be pointed out that remedial charity, in so far as it consists of taking care of wrecks of humanity who have been ruined by the unjust treatment of their employers or by their own faults and vices which should have been corrected in their youth, is but a partial remedy, and that the greater charity is to save people from being ruined by guarding them in their childhood, by insisting on proper working conditions, and by getting for all a fair chance

for life, liberty, and the pursuit of happiness.

While the chief purpose of these study clubs will be to ground the members thoroughly in the correct principles of sociology, to furnish them with sound Catholic doctrine and arguments on matters connected with social study and practice, and to acquaint them with the approved and tried methods of social work among the poor, they should familiarize themselves with conditions in their own city by actual work among the poor, in one of the sections of the Sodality or with the St. Vincent de Paul or other charitable organizations. The members who engage in these actual experiences in social work should present to the academy carefully written and accurate reports of what they heard and saw in the course of their efforts. In this academy very interesting talks may be had from Catholics who have been long active in charitable enterprises, and the incidents and illustrations which they can draw from their experience will be of immense help to the members in vividly realizing the field of Catholic social effort.

THE SECTION FOR ART AND ARCHITECTURE

The study of art in all its branches will be a fruitful source of material. The history of

Christian art, the life and works of individual masters, the story of great masterpieces, such as the Sistine Madonna, the Last Supper by Leonardo da Vinci, the Pietá of Michelangelo, and other landmarks of Christian art, the qualities of a good painting or statue, illustrated from photographs or reproductions of the original, the rules of taste in art, the rules of composition, and the sources of artistic beauty—all these may be made subjects for lectures or series of lectures. In few departments of human endeavor is the spirit of Catholicity more sublimely set forth than in the great masters of painting and sculpture. To cultivate a correct taste in such matters is part of the complete and rounded education of a Catholic.

CHAPTER VII

THE SODALITY UNIONS

HOW UNDERTAKEN

THE organization of a Union of Sodalities should generally be undertaken only with expert advice and assistance. It must also, of course, be preceded by the approval of the Bishop, and the promise of coöperation from some at least of the Sodality Directors. The problems involved are so extensive and the requisites for success so exacting that this work requires courage and perseverance of no mean order. The fruits, however, are excellent enough to justify all the effort required. A strong and fervent Sodality Union can have a powerful influence on the Sodalities of a whole city and be of extraordinary efficacy in keeping up the existing Sodalities, securing the formation of new ones, and enlisting the Sodalists in works of magnitude and importance beyond the power of any single Sodality to undertake. We shall here subjoin some brief

notes on the Unions, for the guidance of those who wish to undertake this work.

THE RIGHT LEADERS

Of first importance in organizing a Sodality Union after the approval of the Ordinary and the support of the Directors have been obtained, is the securing of the right leaders, men and women that is, who have the right power of initiative and organization, courage and perseverance to carry the work through. There always comes a crisis in the process of organizing a Union of Sodalities when discouragement looms very dark on the horizon. Because of the novelty of the work, the disinclination of many persons to be stirred out of their rut of inaction, and the inertia that has to be overcome in individuals and in parishes, the first beginnings of a Union are fraught with difficulty. At such crises it is the exceptional man or woman who can carry on determinedly until the rough place is passed. The first step therefore is to make sure of some one, whether priest, layman or woman, who has the qualities necessary to guide and carry the Union through the perils of its infancy. Very unpromising beginnings have turned to success when there was the right leader for the Union.

On the other hand, the most promising commencements have gone down quickly to failure for want of the right leader.

PRELIMINARY PUBLICITY

To secure the right publicity for the aims and advantages of a Union, it is well to distribute to the directors of Sodalities and the officers leaflets explaining these aims and advantages. The text of such a leaflet which has been very widely used in the organization of Sodality Unions is as follows:

> To understand the aims and advantages of a Union of Sodalities we must thoroughly understand the Sodality itself. There is a mistaken idea abroad that the Sodality is intended merely to promote some few devotional exercises, weekly meetings and a monthly communion. Its scope is much broader. From its institution, 350 years ago, the Sodality has sought not only to make its members zealous for their own personal holiness, but to make them active in the help of the neighbor and the defense of the Church, according to each one's state in life.
>
> The scope and purpose of the Sodality is authoritatively given in the first of the revised Sodality Rules of 1910. This rule says in effect: "The Sodality of Our Lady, an association founded by the Society of Jesus and approved by the Holy See, is a religious body which aims at fostering in its members an ar-

dent devotion, reverence, and filial love toward the Blessed Virgin Mary. Through this devotion and with the protection of so good a Mother it seeks to make the faithful gathered together under her name good Catholics, sincerely bent on sanctifying themselves each in his state of life and zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Jesus Christ against the attacks of the wicked." Hence the broad field of work for personal holiness, the help of the neighbor, and the defense of the Church lies before the Sodalists. The Sodality is thus a school for theLay Apostolate, an epitome of the fervent Christian life, encouraging all its members to an active share in the corporal and spiritual works of mercy according to each one's powers and opportunities, in honor of the Queen of Heaven. This is the mind of the Church concerning the Sodality.

The extent and vast membership of the Sodality makes it all the more a mighty instrument for good. It exists all over the earth, and counts its members by millions. Here in America the Sodality numbers over half a million. Moreover, it unites all ages and classes, and both sexes, in holy brotherhood and active effort. The members of the Sodalities affiliated to the Head Sodality at Rome—the Prima Primaria—enjoy many special spiritual advantages.

Of late a great awakening among the Sodalists to their duties and the needs of the time has brought about a more widespread activity for

good. In parishes, schools, and colleges the Sodalities are taking up the spiritual and corporal works of mercy, and working for the neighbor and the Church. By means of Sections or committees of their members they are making a survey of the parish, organizing Parish Welfare Sections, helping the poor and the sick, distributing Catholic literature, assisting the missions, teaching catechism, looking after friendless boys and girls, promoting sociability among Catholics, assisting the parish schools, and in many other ways acting as a zealous lay auxiliary to their pastors. They also supply workers to other organizations and coöperate in their activities.

The works of the Sodality are divided among the Boys' and Girls' Sodalities, who collect stamps for the missions, give entertainments to the poor and sick in hospitals, collect and distribute Catholic literature, and do other works suited to their age; and among the Young Men's, Young Women's, Married Men's, and Married Women's Sodalities, who divide among themselves all the other needed work of the parish not otherwise being attended to. Then, every month or two there is a general meeting of all the Sodalities of the parish, at which reports are read from all the Sections, and thus every one learns what the others are doing. An occasional social meeting makes all acquainted with one another.

So much for the work of the Sodality in the parish. But general Catholic interests require a Union of Sodalities to exert an influ-

ence in wider fields of action. The 66th and 68th sections of the Rules of 1910 recommend the formation of Sodality Unions and the holding of congresses to promote solid piety and work for souls.

Sociability, coöperation, united action to promote Catholic interests—these are confessedly the crying needs of the time. A moment's consideration will show that the parish is the logical center at which to commence this union and coöperation, and the Sodality a providential means. The Sodality Union leaves each Sodality as free and independent as it was before. It brings the Sodalists together to arouse their zeal and interest in active work, but sends them back to their parish to work there under the guidance of their pastor. The officers of the Union are at the service of the Sodalities; the Union is their servant, not their master.

Moreover, each Sodality and each parish has equal rights and equal voice in the Union. No single parish or institution dominates or takes control. The organization is as follows: The president and first vice president are elected at the first annual meeting. Then the president or prefect of each affiliated Sodality becomes *ipso facto* an associate vice president of the Union. The major officers of the Sodalities are *ipso facto* members of the Council, as also are the directors of the Sodalities.

Besides these officers there are committees made up of one member from each Sodality which have charge of some special work; e. g. Parish School Aid, Catholic Literature, Public

Morals, Catholic Missions, Entertainment, Membership, Parish Welfare, etc. These committees have separate meetings to discuss their work, and the members return to their own parishes and organize auxiliary committees in the parish Sodalities to coöperate with the committees of the Union.

Four times a year, on or about the 25th of March, the 21st of June, the 8th of September, and the 8th of December, a city-wide demonstration at one or several churches of the Union in honor of the Blessed Virgin is conducted by the Union, which all the Sodalists attend. These demonstrations are of both a religious and social nature and are held in rotation at all the various churches whose Sodalities belong to the Union. Six times a year the Council of the Union meets for business and discussion and suggestions, and following this meeting the general committees of the Union hold session.

Another advantage of the Union is that the members have a special share in one another's prayers and good works, and are encouraged by hearing of the efforts and successes of other Sodalities. Suggestive lectures and conferences, both of directors and Sodalists, together with visits and joint meetings between Sodalities may be promoted from time to time to help the internal development of the Sodalities and to further their activities in their own parish.

The Union carefully refrains from interfering with the activities of other organizations. It seeks to take up work which is needed and

not yet attended to. Coöperation, not competition, is its object with regard to other societies. A number of local Unions have already been formed, and we trust a National Union will soon bring them all together in splendid and fruitful work for self, the neighbor, and the Church in honor of Our Blessed Mother.

THE ORGANIZATION MEETING

When interest has been aroused and cooperation has been assured, the organization meeting may be held. To this meeting each Sodality should be invited to send two delegates who have been previously empowered to act for the Sodality and vote in its name. These two delegates may either be appointed by the Director or elected by the Sodality. They should be commissioned to represent the Sodality in approving the constitution and by-laws, voting to establish the Union, and enrolling their Sodality as a member thereof. It would be well to send around to the different Sodalities a blank form of credential to be filled in by each Sodality which may read as follows:

To all whom it may concern. This is to testify that the following delegates (Here leave space for the names of the delegates) have been empowered to act for and in behalf of (Here leave space for the name of the

Sodality) to approve the constitution and by-laws, vote to establish the Union, and enroll our Sodality as a member thereof. (Space should then be left for the signatures of the director and the president of the Sodality.) These two delegates, together with the director of the Sodality if he wishes to attend, constitute the delegation from that Sodality.

THE ORDER OF THE MEETING

At the organization meeting a brief address should be made by the organizer of the Union outlining once more its purposes and methods as declared in the constitution and by-laws. Questions and remarks may then be heard from the floor and when these have been answered and disposed of a temporary chairman should be chosen and the following motions put. Resolved: That the Sodality Union of —— be established. Resolved that the standard constitution and by-laws be approved as read. Each delegation may then come forward and sign a copy of the constitution and by-laws, in the name of the Sodality which it represents and as a sign of its entrance into the Union. Any unfinished business or further inquiries or suggestions may then be received. The meeting will then fix a date for the next gathering to elect their regular officers, after which a motion to adjourn will be in order.

SOME SUCCESSFUL UNIONS

This plan of organization by means of Unions of Sodalities has proven very successful. Thus in Baltimore the Sodality Union conducts a home for Catholic girls called the Casa Regina where some hundred Catholic girls live in a happy atmosphere of kindliness and Catholic influence. In Altoona, Pa., and in Johnstown the same work is being taken up by the Unions. In Pittsburgh the Sodality Social Service conducts a large night school for Catholic working girls at the Cathedral parish together with other night schools and settlements and the Summer Home for Catholic girls. The religious demonstrations conducted by the Sodality Unions draw thousands of people together and when these meetings are held in the open air the multitude assembled sometimes numbers eight and ten thousand souls.

THE CONSTITUTION AND BY-LAWS

The standard constitution and by-laws of the Sodality Unions run as follows:

CONSTITUTION

Article I.

The official name of this association shall be the Sodality Union of .....

Article II.

The Object of this Union shall be to promote the greater glory of God and the honor of our Blessed Mother by the cordial and generous coöperation of all our Sodalities in work for God, the Neighbor and the Church.

Article III.

SECTION 1: The Officers of this Union shall be a President, a first Vice-President, as many Associate Vice-Presidents as there are Sodalities in the Union, a Recording Secretary, Corresponding Secretary, Treasurer and Librarian. These officers shall form the Council of the Union.

SECTION 2: The President and the first Vice-President, shall be elected for the term of one year at the first annual meeting. The Presidents or Prefects of the affiliated Sodalities shall be the Associate Vice-Presidents, and the remaining officers shall be elected for the term of one year by the Council of the Union.

SECTION 3: There shall be a Board of Delegates consisting of the Council of the Union, and one elected delegate for each fifty members from every Sodality in the Union.

SECTION 4: There shall be a Spiritual Advisory Board composed of the Spiritual Directors of the Affiliated Sodalities.

SECTION 5: The Executive Committee shall consist of eight members of the Council chosen by the Council.

Article IV.

SPECIAL MEETING: Special meetings may be called by the President or at the written re-

quest of any five Sodalities. Every Sodality shall be notified of the time and object of the meeting, and requested to send delegates.

Article V.

Every duly established Sodality of the Blessed Virgin in the Archdiocese of ..... shall be eligible for regular membership.

Article VI.

QUORUM: A quorum shall consist of delegates from one-third of the Sodalities in full membership.

Article VII.

COMMITTEES: There shall be committees on Membership, Finance, Entertainment, Catholic Literature, Catholic Missions, Public Morals, Parish Welfare and Catholic Boarding Houses.

The Committees, unless otherwise provided for, shall be appointed at the first regular meeting in January, and shall present a written report at each regular meeting thereafter. The members from each Sodality shall be chosen by the Director of the Sodality in consultation with his officers. If not so appointed before the first regular meeting, they shall be appointed by the President of the Union.

All additions, alterations or amendments to this Constitution must be presented in writing and posted on the bulletin board until the following regular meeting. They shall then be acted on and adopted only by a two-thirds vote of the members present.

BY-LAWS

Article I.

Regular meetings of the Council shall be held on the second Monday of every month, at eight-thirty o'clock in the evening, unless otherwise announced.

Four times a year, on or about December 8th, March 25th, May 1st and September 8th, there shall be Sodality Demonstrations at which the Sodalists will meet for a joint celebration in honor of Our Lady.

Article II.

Order of Business: Call to order and prayer. Hymn to the Blessed Virgin. Roll call of Sodalities. Reading of the minutes, reports of officers and committees. Election to membership. Unfinished business and new business. Nomination and election of officers (at Last Meeting). General discussion. Social meeting for one half hour. Prayer and adjournment. Until this order of business is completed no motion to adjourn will be in order.

Article III.

Section 1: The members of the Spiritual Advisory Board shall act as counsel and guide in all matters pertaining to the religious welfare of the members.

Section 2: Officers: The President shall preside at all meetings; she shall see that all committees perform their respective duties; she shall preserve order at the meeting according to parliamentary rules.

Section 3: The recording Secretary shall keep

the minutes of all the regular and special meetings in a book provided for that purpose; she shall post the names of Sodalities applying for membership on the bulletin board and shall take the count at elections.

SECTION 4: The Corresponding Secretary shall attend to the correspondence of the association and send out the notices of meetings and she shall communicate with Sodalities and Unions in other places. She shall see that the press reports fully and correctly the proceedings of the Union which are to be made public.

SECTION 5: The Treasurer shall take up all money and important papers of the Union; she shall keep a written account of the receipts and expenditures and make a monthly report of the financial condition.

SECTION 6: The Librarian and her assistants shall have entire charge of the Library and periodicals, pamphlets and books belonging to the Union.

SECTION 7: The Executive Committee shall attend to the details of all Sodality celebrations, processions, public meetings and so on; they shall examine all applications for membership, collect initiation fees, arrange for Sodality Union demonstrations and entertainments and be at the service of the President and officers for the conducting of detail work connected with the Sodality Union.

Article IV.

The MEMBERSHIP COMMITTEE shall consist of at least one member from each Sodality in the Union, with a Chairman appointed by the

President. They shall make it their duty to invite and induce all the Sodalities of the City in good standing to enter the Sodality Union, facilitate their application, and introduce their delegates to the Executive Board. They shall also encourage and assist in the organization of new Sodalities and their admission to the Union.

The COMMITTEE ON FINANCE will consist of at least one member from each Sodality in the Union with a Chairman appointed by the President. They will assist the Treasurer in providing the necessary funds for the work of the Union by soliciting contributions. They will also collect for Union headquarters and raise funds for special occasions.

The ENTERTAINMENT COMMITTEE will consist of at least one member from each Sodality in the Union, with a Chairman appointed by the President, and will coöperate with the Executive Committee in conducting the celebrations of the Union, and help to arrange details. The Entertainment Committee will also promote sociability among the different Sodalities by encouraging the exchange of visits and common meetings among the Sodalists.

The CATHOLIC LITERATURE COMMITTEE will consist of one member from each Sodality, with a Chairman appointed by the President. This Committee will promote activities of Sodalities in behalf of Catholic Literature Sections, facilitating the exchange of circulating libraries and church door libraries and in general promoting the taking and reading of Catholic periodicals, on the part of the Sodalists.

Catholic Missions: This Committee will be composed of one member from each Sodality with a Chairman appointed by the President. They will make it their duty to help Catholic Missions by encouraging the Sodalists to begin Mission Sections, by facilitating the forwarding of cancelled stamps, tinfoil, and so on, to mission centers, and by circulating books and pamphlets dealing with the needs of the missions.

Public Morals Committee: This Committee will be composed of one member from each Sodality, with a Chairman appointed by the President. They will watch vigilantly for any need of public protest against abuses in theaters, periodicals, moving pictures, printed bill-boards, etc., which endanger public morals. They will call these occasions to the attention of the officers of the Union, and with and by their consent and advice send out a call to the Sodalists to protest against these abuses. A warning should be first sent to the offending persons in the name of the Union, and if this proves ineffective, personal protest by the members of the Union, either in words or writing, with a threat to withdraw their patronage from the offending concern, will prove effective.

Membership: Sodalities wishing to be enrolled in the Sodality Union will send two delegates to the meeting of the Executive Committee when notified by that body. The application being approved by the Executive Committee will then be voted on by the Union by ballot.

The Committee on Parish Welfare: This

Committee will consist of one member from each Sodality with a Chairman appointed by the President. They will make it their duty to promote the welfare of the parishes, by aiding the parish schools, discovering occasions for work in the parish, and coöperating with the Pastors as they direct and desire. They will assist in the formation of Welfare Sections in their own Sodalities, to take a complete census of the parish, where the Pastor so wishes, and bring all cases which need particular help to the attention of the Pastor.

Article V.

Officers shall be nominated by a committee appointed by the President at the last meeting of the calendar year. Persons to be eligible must be members in good standing of one of the Sodalities enrolled in the Union.

CHAPTER VIII

THE DIRECTOR

HIS CHARACTER AND DUTIES

THE name "Director," which is given to the priest in charge of a Sodality, is a very significant one. It expresses admirably his character and duties. If one wishes to learn whether one is really discharging the office intrusted to him well and faithfully, one has only to ask:—"Am I truly a Director—do I efficaciously direct my Sodalists along the true and proper lines of the Sodality's work and spirit?"

The first office of the Director is to *direct!* Apparently a superfluous reminder. But there have been Directors who greatly missed the meaning of their office, and instead of directing tried in their zeal to do all the work themselves. Instead of bending all their energy toward interesting as many others in the work of the Sodality as they could find and influence, by giving each one a definite share of

the work and of the responsibility, they endeavored to attend to everything themselves—thus wearing themselves out needlessly, while at the same time they deprived their Sodalists of precious opportunities of supernatural merit. They wore themselves out and grew discouraged for want of a realization that the Director's first duty is to direct!

To direct is to guide, to instruct, to encourage and train the Sodalists in the true spirit of the great society to which they belong. The Sodality is an association with very definite ideals, very explicit rules, and a character and work of its own, which it has received and holds by the authority of the Vicar of Christ himself. Hence it is the duty of the Director to know explicitly and clearly the rules of the Sodality, and the spirit and purpose which they safeguard and express. In 1910 the Father General of the Society of Jesus, by the authority given him by the Holy See, issued a new set of rules which are the epitome of the spirit and purpose of the organization. These rules have been approved by the Ordinaries for use in many American Sodalities. It goes without saying that any Director who neglects to study and master the spirit and meaning of these rules of the Sodality, cannot be truly a

"director"—since he himself is ignorant of the right ways of Sodality action and spirit.

It is no light office, from the standpoint of fidelity and honor, to be Director of a Sodality. The faithful who enter the ranks of the servants of Our Lady expect to find there right guidance and direction toward personal holiness, and the ordering of their lives for heaven. They entrust themselves, not to the pleasure of the individual who is in charge, but to the tested virtue and experience of the great organization, with its three hundred and fifty years of fruitful experience, its approved and efficacious means of sanctification, and they ask to be guided and directed in the authorized activities of the Sodality. The Director must know the way of the rules, and point it out to them.

A careful and systematic study of the rules is then a prime duty of every director of a Sodality. He will find himself invested by these rules with no small authority over his Sodalists. This authority, needless to say, is to be exercised with discretion and with sweetness, and the wise director will appeal as seldom as possible to his rights, and lead his Sodalists forward with the cord of human kindness, of a devoted interest in their spiritual welfare, and

a wise direction in the ways of personal holiness and of the help of the neighbor and the Church.

Finally the director who, by his fervor and devotion to duty, builds up a truly zealous and fervent Sodality, and leads it forward in good works, will surely merit great rewards, here and hereafter, just as the one who neglects his office, and by his negligence ruins the spirit of the Sodality and wastes the time and the opportunity of its members must give an account to God.

GENERAL SUGGESTIONS FOR DIRECTORS

Make everything as convenient as possible. Meetings at odd hours or in uncomfortable places, etc., use up patience that had far better be saved for work.

Keep in the background as much as possible and let the Sodalists manage. It is their work; trust them to do it. You want helpers, not puppets. Do not interfere except in case of actual need, and then gently and tactfully.

Blame sparingly and praise generously. Your part is to encourage and guide. Don't discourage.

Be patient with awkward beginnings. Do not attempt too much nor too suddenly. Use

the supernatural spirit to help the work, and the work to help the supernatural spirit.

Do not change plans lightly. Give each a thorough trial once you have begun.

Ceteris paribus, the less you do, and the more your Sodalists do, the better. Keep your energies to do the things they cannot.

Find the natural leaders, who can and will direct the work, and rely on them. If the members will elect them officers, so much the better. If not, you may appoint them. Always have new workers in training, to fill gaps in the ranks.

See to it that the dead wood is pruned from the Sections. If any one will not work, away with him. Try to have the burdens borne evenly. One energetic but tactless member may disgust or thrust aside the rest. Avoid any appearance of cliques, parties or factions. The spirit of the Virgin Mary cannot dwell with the spirit of bickerings. Shun any semblance of having favorites. Do not allow any one to grow rooted in office or get the lion's share of the honors. Be, at all times in everything, a father, example and guide.

CHAPTER IX

SUCCESS

THE success of a Sodality depends on its spirit of supernatural charity and zeal, on faithfulness to the rules, and on cordial and reciprocal confidence, charity and coöperation between the Pastor, or Director, and the Sodalists. It requires much mutual patience, considerateness, forbearance, and kindness. It supposes zeal in all quarters, a patience of small results, especially in the beginning, and willingness to learn by experience. Each individual concerned should regard the success of the enterprise as depending on his or her zeal and faithfulness; should blame any ill-success, as far as possible, on his or her own shortcomings, and should be ready to sacrifice for the general good all merely personal interests, likings and plans.

Causes of failure: A want of supernatural and unselfish zeal and energy, petty spites, jealousies, and ambitions, between persons, parishes, or Sodalities, which are unspeakably

silly, and a sad obstacle to union. A want of perseverance in plans, and a changeableness of purpose. Domineering on the Director's part. Self-will and stubbornness among members. Trying too much and doing nothing thoroughly. Neglect of details; want of method, promptness and system. Non-division of labor.

The true and right rivalry between Sodalists and Sodalities is that of zeal and effort for personal holiness, the help of the neighbor and the defense of the Church in honor of Our Lady. A false rivalry for precedence or honor means destruction. The Sodality is the family of Mary, and should reproduce in itself as far as may be the virtues of the Holy Family. The spirit of prayer, of industry, of devotion to small details out of the great love of God, a holy helpfulness and sociability, thoughtfulness and solicitude for one another and for all who are in trouble and in need, these are the virtues which should characterize the members of Sodalities, and faithfully exercised they will both deserve and ensure success.

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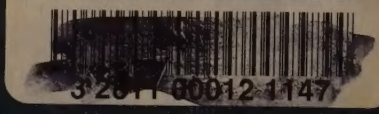
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